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O N S E V E R A L

I M P O R T A N T S U B J E C T S.

BY THE LATE REVEREND

JAMES HERVEY, A. M.

RECTOR OF WESTON-FAVEL, IN NORTHAMPTONSHIRE

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE AND WRITINGS
OF THE AUTHOR.

We preach Christ crucified.—Christ is all and in all.

G L A S G O W,

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1853



T H E
P R E F A C E.

THE Reverend Mr. JAMES HERVEY, being now dead, yet speaketh to us in his valuable writings. Writings, which, for importance of subject, weight of argument, sublimity of thought, justness of sentiment, and elegance of diction, are equalled by few, and excelled by none.

His strain is truly evangelical; his method inviting, entertaining, and edifying; calculated both to profit and to please; and a spirit of meekness, candour, and modesty, breathes through, and beautifies the whole.

His favourite topic is the *Righteousness* and *Atonement* of the REDEEMER. On this he expatiates with inexpressible satisfaction, and dwells with rapturous delight. By this he ‘ touches the finest movements of the

‘ soul, and strikes all the inmost springs of
‘ action, with the most persuasive, the most
‘ commanding energy,’ and sweetly con-
strains to the obedience of love.

He ransacks the *mansions of the dead*, turns the grave into a pulpit, and makes putrefaction and mortality preach lessons to the living.—He surveys, with Newtonian exactness, the *starry expanse*, and the countless radiant worlds that roll in the nocturnal sky; from these he investigates the glory and perfections of the creating and sustaining God; and from these he enhances the wonders of *Redeeming Love*.—He mounts the believer on the *summit of creation*, as upon a stupendous eminence, to enlarge his prospect, and exalt his conceptions of the majesty and glory of that God, who *redeemed his church with his own blood*.—When imagination, itself, with all the assistance of science, is lost in the immensity and awful grandeur of the works of Nature; immediately he contracts the universe into a span, and the enormous orbs into fleeting atoms, or the small dust that remains in the balance, when the works of Redemption, are brought to view.

Thus, he unites the most improved *Philosopher* with the sound *Believer*; and makes reason and Nature, *subservient* to faith and Revelation. Whilst he allows reason its freest inquiry and fullest scope, he gives up with none of the peculiarities of the Gospel; but holds forth, with the clearest light, and

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in various points of view, these truths wherein the *offence of the Cross* consists.

The public are presented, in this volume, with seven of this excellent Author's SERMONS; being all of them that were published when this collection of his works was made up. * They are placed according to the order of time in which they were delivered. —The first two of them, intitled, *Many made Righteous by the obedience of One*, are posthumous; and though preached at Biddeford, in the year 1743, made not their appearance in print till the year 1769: and the public are indebted to Mr. Toplady for the care he took in transmitting such a valuable present. —The third sermon, intitled, *The Ministry of Reconciliation*, is also a posthumous piece; but was transcribed by Mr. Hervey himself, from his short-hand copy; a few years after, he revised it, with a view of its being published, and from that copy it is now printed. —The other four Sermons, intitled, *The Cross of Christ, the Christian's Glory; The Time of Danger; The Means of Safety; and The Way of Holiness*, were all published in Mr. Hervey's life-time; and carefully prepared for the press by his own hand.

To these Sermons we have added several short, but precious TRACTS of the same Author, viz. *Remarks on Lord Bolingbroke's let-*

* Lately there has been published, at London, another volume of Sermons, said to be also written by Mr. Hervey.

ters on the study and use of history; Considerations on Visiting on Sunday; A Treatise on the Religious Education of Daughters; Preface to Burnham's Pious Memorials; A Letter on Mr. Traill's Works; Promises to be pasted on Bibles; A Letter to Richard Nash, Esquire; Rules and Orders of the Assembly for Christian improvement; Rules and Orders of a Religious Society; Hints for promoting Religion; Preface to Jenks' Meditations; Pious Reflections on a lawful Journey on Sunday.

These tracts will, we hope, be an inducement to peruse the whole of his valuable writings; and, in the mean time, serve for a sample to those who cannot easily procure them.

To the whole is prefixed, a full account of the Life of the worthy Author, collected from the different accounts, in which the Christian virtues are eminently exemplified. This, it is hoped, will be very acceptable to the reader.

May these heavenly doctrines, and precious truths, which flowed in such copious, gladdening streams from his lips and pen, be transmitted pure and unadulterated to the latest posterity; and may that divine Spirit, which gave them their proper energy and influence upon his heart and life, ever accompany them to remotest ages.



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T H E
L I F E
OF THE REVEREND
JAMES HERVEY, A. M.

A Regard to eminent writings, which display genius, learning, orthodoxy, and piety, naturally excites a desire to be acquainted with the writer; and this desire is the stronger, when these writings are not only truly excellent in themselves, but are universally admired, eagerly read by good people of all denominations, and calculated to promote the best interests of mankind. Hence one is fond to know the author in private life, how he spent his time, how he sustained his character as a public teacher of religion, what influence the doctrines of grace, which he so warmly inculcated on others, had on his own heart and conversation; and, finally, how he closed the last scene. Abundant satisfaction, as to all those particulars, will be obtained from the following account.

Mr. JAMES HERVEY was born on Friday the 26th of February 1713-14, at Hardingstone, a country-village, one mile from Northampton; his father being then minister of the parish of Collingtree, within two miles of Hardingstone. His first instruction was from his mother, who taught him his letters, and to read. Under her tuition he continued till he was seven years of age; when he was sent, as a day-scholar, to the free grammar-school at Northampton, of which the Rev. Mr. Clarke, Vicar of St. Sepulchre's, in the said town, was at that time master.

At this school he remained till he was seventeen years old, and learned the Latin and Greek languages; in which his genius and memory would have enabled him to have made a much earlier progress, if it had not been prevented by his schoolmaster, who would not suffer him, or any other of his scholars, to learn faster than his own son.

Whilst Mr. Hervey was at school, though he shewed a remarkable dexterity at all the innocent games usual among children; yet he had a perfect indifference for the acquisitions he made by his skill in these games, which he practised only for exercise and amusement.

In the year 1731, at the age of seventeen, he was sent by his father to the university of Oxford, and entered of Lincoln college there, under the tuition of the Rev. Mr. Hutchins, now Doctor, and Rector of that college. He resided in the university seven years, and took the degree of Bachelor of Arts. The first two or three years were spent by him with some degree of indolence, or rather less application to his studies than he afterwards used. But, in 1733, about his nineteenth year, becoming acquainted with some persons, who began to distinguish themselves by their serious impressions of religion, and their zeal for the promotion of it, he was engaged by their influence, in a stricter attachment both to piety and learning. He made himself master of Dr. James Keill's Anatomy, Dr. Derham's Physico-Theology, and Astro-Theology, the *Speſtacle de la Nature* [Nature displayed] as translated by Mr. Humphreys; which last work he read with a peculiar satisfaction. Nor was he less delighted by the *Essay on Pope's Odyssey*, written by the Rev. Mr. Spence, now Prebendary of Durham; to which elegant and judicious discourse Mr. Hervey often acknowledged that he owed more of his improvement in style and composition, than to any other, which he had ever read.

In 1734, at the persuasion of a much valued friend, he began to learn the Hebrew language without any teacher, by the Westminster grammar itself; but soon found that grammar too concise and difficult for the instruction of a learner; and therefore then despaired of ever attaining a competent knowledge in the Hebrew, tho' he afterwards made himself so thorough a master of that sacred language.

It appears from his letters to his sister in 1733 and 1734, that though he then shewed a pious and serious turn; yet these letters either speak a language different from free grace, for which we find he was afterwards so powerful an advocate, or at least they treat very confusedly of it. The truth is, he was then a stranger to, and had strong

prepossessions against the doctrine of justification by faith in imputed righteousness. And he acknowledges, in a note on his Descant upon Creation, that Mr. Jenks' excellent treatise, entitled, *Submission to the Righteousness of God*, was the instrument of removing his prejudices, and reducing him to a better judgement.

He entered into holy orders, as soon as his age, and the canons of the church would allow. And though the precise time of his taking orders cannot be ascertained, yet it appears to have been in the end of the year 1736, or beginning of 1737; at least, it appears from one of his letters, that he had a curacy in the beginning of the latter year. Whilst he was at Oxford, he had a small exhibition of about 20l. a-year; and, when he was ordained, his father pressed him very much to take some curacy, in or near Oxford, and to hold his exhibition: but this he would by no means comply with, thinking it an injustice to detain it, after he was in orders, from another person, who might more want the benefit of that provision. On his leaving Oxford in 1736, he went to his father, and became his curate. He afterwards went to London; and, after staying some time there, became curate at Dummer. Here he continued about twelve months; and, upon his leaving that curacy, in the year 1738, he was invited and went to Stoke-Abbey, in Devonshire, the seat of his worthy friend, the late Paul Orchard, Esq. Here he lived upwards of two years, in great esteem and friendship with that worthy gentleman, who valued him very much for his piety. A remarkable proof of the great regard he had for him on that account, he shewed on the following occasion. When his eldest son, the present Paul Orchard, Esq. to whom the second volume of the *Meditations* is dedicated was to be baptized, he insisted that Mr. Hervey should be one of his god-fathers, that he might have an eye to his Christian education; and this he did in preference to many gentlemen of large estates in the neighbourhood, who would have thought themselves honoured to have stood sponsors for Mr. Orchard's son.

In the year 1740, he undertook the curacy of Biddeford, fourteen miles from Stoke-Abbey, where he lived greatly beloved by his people. His congregation was

large, though his stipend was small: his friends, therefore, made a collection yearly for him, which raised his income to 60 L. per annum, so highly did they esteem him. At Biddeford, he was curate about two years and a half, and remained so until there was a new rector of that church, who dismissed Mr. Hervey from his curacy, against the united requests of his parishioners, who offered to maintain him at their own expence. During the time that Mr. Hervey lived in the west, viz. from 1738, till the latter end of 1743, his family heard very little of him, by reason of the great distance he was from them; though he laboured diligently in the service of his Master. Here it was that he planned his *Meditations*, and probably wrote some part of them. He says in his first volume of *Meditations*, that it was on a ride to Kilkhampton, in Cornwall, that he went into the Church, where he lays the scene of his *Meditations among the Tombs*.

In August 1743, or thereabouts, he returned from Biddeford to Weston-Favel, leaving behind him many disconsolate friends, and officiated as curate to his father. Here he paid the greatest attention to his duty, and faithfully preached the gospel of Christ.

The first of his writings which raised the attention of the public, was his *Meditations among the Tombs*, *Reflections on a Flower-Garden*, and, *A Descant on Creation*, published in Feb. 1745-6. Of this kind of writing we had before an example from no less a man than the great philosopher Mr. Boyle, * in his *Occasional Reflections on several Subjects*, written in his younger years.

Mr. Hervey's performance was so well received by the public, that it has already passed through about twenty editions in London, besides many surreptitious ones in Scotland and Ireland. A second volume, containing *Contemplations on the Night and Starry-Heavens*, and, *A Winter-Piece*, was published in December 1747. †

* See Boyle's Life, by the late Dr. Birch.

† There are few books in the English language, which in so short a time have ever passed thro' such numerous and very large editions, as Mr. Hervey's *Meditations*; which not only please, but improve us; and were written with a view of familiarizing to our minds those sublime objects, which will be the stupor

REV. MR. JAMES HERVEY. xiii

In June 1750, his health being much impaired by his great attention to duty, and his family and friends judging that the change of air might be of benefit to him, they formed a design, which they executed, of conveying him to London, under a pretence of his riding a few miles in a friend's post-chaise, who was going thither, and of which he pleasantly complains in a letter, dated June 28. 1750, to a friend upon his arrival there.

He staid in London until April or May 1752, during which time he was visited with a severe sickness, which had well nigh put a period to his painful life. But he recovered; and, upon his father's death in 1752, he returned to Weston, where he constantly resided till his death.

Mr. Hervey took his degree of Master of Arts, at Cambridge, in 1752, when he entered at Clare-hall; and as he was of sufficient standing at Oxford, he staid only the few days required by the statutes to perform the university-exercise.

It may be thought strange, that he who had refused to hold his exhibition at Oxford, along with a curacy, should, upon his father's death, accept of the two livings of Weston-Favel and Collingtree, and hold them during his life. It was very far from being his choice, and it was what he had for a long time refused to do. He was determined against being a pluralist; and, notwithstanding his father kept him at Oxford, with a design, that he should take his degree of Master of Arts, and constantly urged him to do it; yet he could not be persuaded to yield to such a request, though he was of a sufficient standing to have taken the same, looking upon that

and DELIGHT of a glorious ETERNITY. How many have they transportingly entertained in their retirements and lonely walks, and how often elevated them to those lofty heights, from whence they could look down on all things below (the delights of good men's friendship excepted) with an easy indifference! A strain of the most serious piety and ardent devotion runs thro' them, and they tend to inculcate some of the most distinguishing doctrines of the gospel, such as the necessity of regeneration, the utter impotency of fallen man to help himself, the efficacy of the grace of God for that purpose, and the justification of a guilty sinner through faith in the blood of Christ.

step as a qualification intended for his future holding both his father's livings. When his father died, he remained determined to have Weston-Favel only: and this he frequently declared to his family and friends, and refused to accept of Collingtree, or to qualify himself for the same; insomuch that it was in danger of lapsing to the Bishop. But at length, through the earnest and constant entreaties of his family, and of his friends, who, unknown to him, had sent to, and procured from Oxford, the necessary certificates of his being a Bachelor of Arts, in order to his taking his Master's degree at Cambridge, he was, after much importunity, prevailed on to comply with their requests, hoping that he might be thereby enabled to do so much the more good. And, when he waited upon Dr. Thomas, the then Bishop of Peterborough, for institution to Collingtree, which was near six months after he had been inducted into Weston-Favel, he said to him, "I suppose your Lordship will be surpris'd to see James Hervey come to desire your Lordship to permit him to be a pluralist; but I assure you, I do it to satisfy the repeated solicitations of my mother and my sister, and not to please myself."

In November 1752, he published his *Remarks on Lord Bolingbroke's letters on the study and use of history, so far as they relate to the history of the Old Testament, and especially to the case of Noah, denouncing a curse upon Canaan: In a letter to a Lady of Quality.* *

The year following, having been called upon to preach, on the 10th of May, the sermon at the Visitation of the Rev. Dr. John Browne, Archdeacon of Northampton, at All-Saints church in that town; he permitted it, the same year, for the benefit of a poor diseased child, to be printed, under the title of *The Cross of Christ, the Christians glory.* He had preached before this another sermon at the same church, which he had been solicited to print; but could not then be prevailed upon to do it: but, since

* The Rev. Mr. Peter Whalley, Vicar of St. Sepulchre's, in Northampton, has published, by way of supplement to this piece of Mr. Hervey's, a vindication of the evidences and authenticity of the gospel from the objections of the late Lord Bolingbroke.

his death, it has been published under the title of *The Mystery of Reconciliation*, &c. *

The same year he wrote a recommendatory preface to *Burnham's Pious Memorials*; or, *The power of Religion on the Mind in Sickness and at Death*; exemplified by the experience of many eminent persons at those important seasons.

His *Theron and Aspasio*, published in January 1755, in three volumes octavo, met with the same approbation from the public as his *Meditations*; and the demand for this work likewise was very uncommon; it having passed thro' three editions in one year. †

In 1756, Mr. Hervey being informed of the design of reprinting *The Gospel Mystery of Sanctification*, by the Rev. Mr. Walter Marshall, and of prefixing to it, by way of recommendation, what he had said in its favour in *Theron and Aspasio*, he wrote a letter, dated Nov. 5. 1756, to his bookseller, giving his consent, and enlarging on that recommendation. This he did the more readily, as Mr. Marshall's book might (for so he has declared) be looked upon as no improper supplement to the dialogues and letters contained in *Theron and Aspasio*.

His *Theron and Aspasio* was attacked by several writers, particularly by Mr. Robert Sandeman, a congregational preacher at Edinburgh, in a book, entitled, *Letters on Theron and Aspasio*; wherein the doctrine of the

* A defence of this sermon from the groundless objections raised against it by some inconsiderate readers, will be found among Mr. Hervey's tracts in this edition.

† This is the most valuable book written in any language, on that grand and distinguishing doctrine of Christianity, the justification of a sinner before God by the righteousness of Christ imputed to him; which spreads itself through the whole system of divinity; and which Luther justly calls *articulus stantis vel cadentis ecclesie*. In Mr. Hervey's own words, "the beauty and excellency of the *Scriptures*,--the ruin and depravity of human nature,--its happy recovery, founded on the atonement, and effected by the Spirit of Christ,--are some of the chief points vindicated, illustrated, and applied in this work.---But the grand article, that which makes the principal figure, is the IMPUTED RIGHTEOUSNESS of our divine Lord; from whence arises our justification before God, and our title to every heavenly blessing: An article, which though eminent for its importance, seems to be little understood, and less regarded; if not much mistaken, and almost forgotten."

gospel, under the title of the popular doctrine, is most abominably misrepresented, and its tendency asperfed. The Arminians too objected to that work; and Mr. John Wesley in particular wrote against it. Mr. Cudworth wrote a defence of Theron and Aspasio; and Mr. David Wilfon, minister of the Scots-congregation in Bow-lane, London, published a book, entitled, *Palamon's Creed reviewed*, &c. in which he vindicates Mr. Hervey's doctrine, and exposes that of Mr. Sandeman.

Mr. Hervey's own defence of Theron and Aspasio against the objections of Mr. John Wesley, was transcribed fair for the press from his short-hand copy, within a few pages; and would have been published in a volume of the same size with Theron and Aspasio, had he lived a few weeks longer. The manuscript was left in the possession of his brother Mr. William Hervey, wine-merchant in Miles' Lane, London; who published it in 1766, for the reasons given by him in a preface prefixed to it. *

In August 1757, Mr. Hervey obliged the public with three sermons preached by him on the late public fast-days. To which, in the third edition, in 1759, were added his visitation-sermon preached in 1753; his posthumous sermon on the ministry of reconciliation; and his considerations on the prevailing custom of visiting on Sundays. In a posterior edition of these were given his Remarks on Lord Bolingbroke's letters, and a treatise on the religious education of daughters. †

In the same year likewise, he published a new edition of his favourite author, Mr. Jenks' Meditations, in two volumes octavo; to which he wrote a very strong recom-

* This treatise contains the best, the most evangelical, and the most elaborate account of that righteousness, which is imputed to a sinner for his justification; and will be read with the highest delight, by every one that adores the Son of God as the Lord our righteousness.

† These sermons and tracts are so valuable and excellent, that every one who reads them, will lament that he did not enrich the library of Christianity with more of those precious treasures; which shew the accomplished gentleman, the learned scholar, the orthodox divine, the pious Christian, the champion for the distinguishing doctrines of Christianity, and the foe to self-dependence, and every species of vice and infidelity.

mentary preface, shewing the use of those meditations, and the reasons for such republication. *

He intended to have wrote a treatise on gospel-holiness, as a supplement to Theron and Aspasio; and actually wrote a very excellent and judicious plan of it, which he communicated in letters to some of his correspondents; but he did not live to finish it, to the very great loss of the public.

His labours, both in his ministerial office, and in his study, were pursued by him as long as possible, under the disadvantage of a very weak constitution of body; which, together with the severity of his last illness, he supported not only with incredible patience, but without a single expression of peevishness. That illness had long been coming on him; but greatly increased in the beginning of October 1758, and grew very formidable in the December following. For, on Sabbath the 3d of that month, in the evening, after prayer in his family, he seemed to be arrested by the messenger of death; so that the united assistance of his sister and servant, with difficulty, enabled him to get up stairs into his room, from whence he never came down. His illness gaining ground every day, he soon became sensible that his end was approaching. He had frequent and violent returns of the cramp, which gave him most acute pain. He had likewise a hectic cough, which afflicted him so grievously in the night, that he could seldom ly in bed till four † in the morning; and was often obliged to rise at two, especially as opium (how much soever guarded by other medicines) would not agree with him. On the 15th of that month, he complained of a pain in his side; for which, at his own desire, he was blooded, though his physician, Dr. Stonhouse, in whom he placed the greatest confidence, had objected to it, apprehending him too weak to bear any evacuation of that kind. When the surgeon came, he could scarcely per-

* This preface, with that to Burnham's pious memorials, his letter to the publisher of Marshall on Sanctification, one to the publisher of Mr. Traill's works, &c. are annexed to his tracts in this edition.

† When Mr. Hervey was in tolerable health, he rarely lay in bed after six, even in the winter; and rose still earlier in the summer.

ceive any pulsation, and therefore took away no more than four ounces of blood; intimating to his relations and friends, that the case was desperate, and that he had blooded him very unwillingly, and merely to satisfy Mr. Hervey's desire, who had some hope that the pain might possibly be relieved by it. His curate, the Rev. Mr. Abraham Maddock, being much with him in the afternoon of that day, Mr. Hervey spoke to him in strong and pathetic terms of his assurance of faith, and of the great love of God in Christ. "O!" said he, "what has Christ, how much has Christ done for me; and how little have I done for so loving a Saviour! If I preached even once a-week, it was at last a burden to me. I have not visited the people of my parish as I ought to have done; and thus have preached, as it were, from house to house. I have not taken every opportunity of speaking for Christ."

These expressions being accompanied with tears, which were too visible not to be observed; and, lest his tears should be misinterpreted, as they had been conversing about his expected end, and of his assurance of happiness, he proceeded thus: "Do not think that I am afraid to die. I assure you I am not. I know what my Saviour hath done for me, and I want to be gone. But I wonder and lament to think of the love of Christ in doing so much for me; and how little I have done for him." And, in another conversation, discoursing likewise of his approaching dissolution, which he did with the utmost calmness and serenity; and of the little which we know of God's word; he said, "How many precious texts are there big with the most rich truths of Christ, which we cannot comprehend, which we know nothing of; and of these we do know, how few do we remember? *Bonus textuarius est bonus theologus.* "A good textuary is a good divine;" and that is the armour; the word of God is the sword. Those texts are the weapons, which I must use, when that subtle spirit, that arch-adversary of mankind, comes to tempt and sift me in my last conflict. Surely I had need be well provided with these weapons; I had need have my quiver full of them, to answer Satan with texts out of

“ the word of God, when he assaults me. Thus did
 “ Christ when he was tempted in the wilderness.”

On the 19th the pains of his body abated, and he grew drowsy and lethargic; but, in the night following, his immediate death was apprehended.

The next day, the 20th, he was visited by Dr. Stonhouse, who declared, that, in his opinion, Mr. Hervey could not live above three or four days; and happening to speak of the many consolations through Christ, which a good man enjoys in the prospect of death, and discoursing on the emptiness of worldly honour to an immortal, and on the unprofitableness of riches to the irreligious; Mr. Hervey replied, “ True, Doctor, true; the only valuable treasures are in heaven. What would it avail
 “ me now to be Archbishop of Canterbury? Disease
 “ would shew no respect to my mitre. That prelate * is
 “ not only very great, but, I am told, he has religion
 “ really at heart. Yet it is godliness and not grandeur,
 “ that will avail him hereafter. The gospel is offered to
 “ me a poor country parson, the same as to his Grace.
 “ Christ makes no difference between us. Oh! why then
 “ do ministers thus neglect the charge of so kind a Saviour;
 “ fawn upon the great, and hunt after worldly preferments
 “ with so much eagerness, to the disgrace of our order?
 “ These, these are the things, Doctor, and not our poverty,
 “ or obscurity, which render the clergy so justly contemptible
 “ to the worldlings. No wonder the service of our church,
 “ grieved I am to say it, is become such a formal, lifeless
 “ thing, since it is, alas! too generally executed by persons
 “ dead to godliness in all their conversation; whose
 “ indifference to religion, and worldly-minded behaviour,
 “ proclaim the little regard they pay to the doctrines of the Lord,
 “ who bought them.”

When the Doctor was going away, Mr. Hervey, with great tenderness, observed to him, that as not long ago he had a dangerous fall from his horse, by which he was much bruised; and as he had been lately ill, and then looked very pale, he hoped he would think on these narrow escapes, so often fatal to others, as a kind of warning from God to

* The late Dr. Thomas Secker, who died Aug. 3. 1768.

him, and remember them as such; adding, "How careful ought we to be to improve those years which remain, at a time of life, when but few can remain for us?" *

The day before his death, Mr. Hervey went a few steps across his room; but immediately finding his strength failing him, he sunk rather than fell down; his fall being broken by his sister, who, observing his weakness, ran and caught him; but he fainted away, and was in all appearance dead, it being a considerable time before any pulse could be perceived. When he came to himself, his brother Mr. William Hervey, who was come from London to visit him, said, "We were afraid you was gone." He answered, "I wish I had." And well he might wish so, for his strength was quite exhausted, his body extremely emaciated, and his bones so sore, that he could not bear any one to touch him, when it was necessary to move him about. Yet, under all this calamity, he was ever praising God for his mercies,† and for enduing him with patience.‡

On the 25th (Christmas-day) on which he died, Mr. Maddock paying him his morning-visit, Mr. Hervey lifted up his head, and opened his eyes, as he sat in his easy-chair (for he could not ly in bed) to see who it was, and said, "Sir, I cannot talk with you." He complained much all this day of a great inward conflict which he had, laying his hand upon his breast, and saying, "O! you know not how great a conflict I have." During this time, he almost constantly lifted up his eyes towards heaven, with his hands clasped together in a praying form, and

* Dr. Stonhouse and Mr. Hervey being then between 40 and 50 years old. The Doctor lately entered into holy orders in the church of England, and has got a good living in the country.

† He never received a bit of lemon to moisten his mouth, without thanking God for his bounty and goodness, in creating so many helps and refreshments to a sick and decaying body.

‡ A few years ago, Mr. Hervey had a terrible fever at his brother William's house, in which he had several blisters. On this occasion, Mr. William Hervey wrote as follows to one of his intimate friends. "My brother is indeed an example of patience.—He has not spoke (during the whole of his severe illness) one single word of peevishness.—I am persuaded he prays for you, and remembers you now he lies sick upon his bed. I hope this will find you and yours well, walking in the fear of the Lord, and the comforts of his Holy Spirit."

said, two or three times, "When this great conflict is over, then---" but said no more; though it was understood he meant that then---he should go to rest.

Dr. Stonhouse came to him about three hours before he expired. Mr. Hervey urged strongly and affectionately to the Doctor the importance and care of his everlasting concerns, as here is no abiding place; and entreated him not to be overcharged with the cares of this life,* but to attend, amidst the multiplicity of his business, to the "one thing needful:" †

Which done, the poorest can no wants endure,

And which not done, the richest must be poor. ‡ POPE.

The Doctor seeing the great difficulty and pain with which he spoke (for he was almost suffocated with phlegm and frequent vomitings) and finding, by his pulse, that the pangs of death were then coming on, desired that he would spare himself. "No," said he, "Doctor, no; you tell me I have but a few moments to live. O! let me spend them in adoring our great Redeemer." He then repeated the 26th verse of Psalm lxxiii. *Though my flesh and my heart fail me, yet God is the strength of my heart and my portion for ever*; and he expatiated in a most striking manner on these words of Paul, 1 Cor. iii. 22, 23. *All things are yours; life and death; for ye are Christ's.* § "Here," says he, "is the treasure of a Christian. Death is reckoned among this inventory; and a noble treasure it is. How thankful am I for death, as it is the passage thro' which I pass to the Lord and Giver of eternal life; and as it frees me from all this misery you now see me endure, and which I am willing to endure, as long as God thinks fit; for I know, he will by and by, in his own good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O! welcome, welcome death!--- Thou mayst well be reckoned among the treasures of

* See Luke xxi. 34. † Luke x. 42.

‡ Mr. Hervey used frequently to repeat these lines with such an emphasis, and significant look, as conveyed their important meaning in a manner not easily to be forgot.

§ This passage is illustrated in a very instructive manner by Dr. Doddridge, in his *Family-expositor*, and contains the substance of what Mr. Hervey said, and to which he referred.

“ the Christian. To live is Christ, but to die is gain.” After which, as the Doctor was taking his final leave of him, Mr. Hervey expressed great gratitude for his visits, though it had been long out of the power of medicines to cure him. He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated those words, *Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy precious salvation.* “ Here, “ Doctor, is my cordial! What are all the cordials “ given to support the dying, in comparison of that which “ arises from the promises of salvation by Christ? This, “ this supports me.” About three o’clock he said, “ The “ great conflict is over.---Now all is done.” After which he scarce spoke any other words intelligibly, except now and then *precious salvation.*

During the last hour he said nothing, but leaned his head against the side of an easy chair, and without a sigh, groan, struggle, or the least emotion in the world, he shut his eyes, and died, between four and five in the afternoon, on Christmas-day 1758, in the forty-fifth year of his age. God grant, that we may all live the life, and die the death of the righteous;---and that our last end may be like his.

When his body was conveyed to church, it was covered, by his express desire, with the poor’s pall, and he was buried under the middle of the communion-table in the chancel of Weston-Favel church, on Friday Dec. 28. in the presence of a numerous congregation, full of regret for the loss of so excellent a pastor. His funeral was indeed a most awful and very affecting sight.---Mr. Maddock his curate, who buried him, was himself in tears. Some were wringing their hands, others sobbing, many were silently weeping, but all were inwardly and sincerely grieved, as their looks sufficiently testified; and his attendants then bore a visible witness, that he had not been altogether unserviceable in his generation. The poor thankfully acknowledged it; and, as they looked into his grave, seemed to say within themselves, “ There lies the man whose “ unwearied kindness was the constant relief of my various distresses; who tenderly visited my languishing bed,

“and readily supplied my indigent circumstances.”--- Others, once ignorant and ungodly, looked at his grave, and seemed by their expressive sighs to say, “Here are the last remains of that sincere friend *who watched for my soul*. I tremble to think into what irretrievable ruin I might quickly have been plunged, had not his faithful admonitions and repeated exhortations arrested me in the wild career. I was then unacquainted with the gospel of peace; but now enlightened by his instructions, I see the all-sufficiency of my Saviour. His discourses are still warm on my heart, and I trust will be more and more operative on my life.” *

It may be truly said of Mr. Hervey, that few lives have ever been more heavenly, and few deaths more triumphant. He died in the Lord, and is now at rest; where even the wicked cease from troubling. His name is recorded in the annals of eternity; and the honours conferred on him by Christ, will for ever continue blooming and incorruptible in the world of glory.

His character, both in his public and private capacity, was of the most exemplary kind.

As a minister, he performed all the duties of that office with the greatest strictness. In the pulpit he was earnest and fervent, and shewed that he felt the efficacy of what he preached. Nor did he think it sufficient to preach on the Lord's day only, but set up a weekly lecture every Wednesday evening, † at Weston-Favel church, which was very well attended. His zeal for the performance of his duty, was however, for some time before he died, much interrupted by the ill state of his health, which would not permit him personally to take due care even of the parish of Weston, where he resided-----a circumstance that gave him inexpressible concern. The last two or three years of his life he could scarce do any thing more than preach once on the Lord's day, when people from many miles around flocked to hear him. His Wednesday even-

* See meditations among the tombs.

† His lecture was held during the winter half-year at seven, and it did not then interfere with the work of the labouring people; and he illuminated the church out of his own pocket, not choosing to put the parish to any additional expence.

ing-lecture at seven he discontinued for the last year. He had not been able to preach for some time at Collingtree,* or to visit his parishioners at their own houses, as his custom had been: but he encouraged them to come to him, and to converse freely on the subjects relating to their eternal interests; and on such occasions he would speak with a force and propriety peculiar to himself. He would frequently lament his inability to serve his people, comparing himself to a bleeding disabled soldier, and *only not slain*.

He always preached without notes, except on some very particular occasion; but his method was judicious, clear, and not encumbered with too many subdivisions. His weakness rendered him for several months before his death incapable of speaking to his congregation as usual, he shortened his discourses, and took a most useful method of inculcating his instructions: for after he had expounded his text, and divided his sermon into two heads (rarely into more, and never exceeding three) he would speak briefly, and at the conclusion of each head enforce what he had said, by a pertinent text of scripture, desiring his congregation (which was generally very numerous) to turn to their Bibles, and double down that text. "Now," added he, "my dear brethren, if you forget my sermon, you cannot forget God's word in this text, unless you wilfully throw your Bibles aside. Shew these to your children, or the absent part of your family, when you return home." Then he gave a striking exhortation, and at the end of it another text for them to double down; so that they had always three texts: in order to their finding of which, he paused in the pulpit two or three minutes. This method was attended with another good effect: it obliged the generality of his hearers to bring their Bibles along with them; for those who were without a Bible lost the benefit of the texts, and were unemployed, while the majority who had one were busy in looking for the passages referred to in his sermon.

He endeavoured as much as possible to divest himself in

* Weston-Favel, and Collingtree, the two family-livings, are within five measured miles of each other; which Mr. Hervey and his curate used to attend alternately, till his ill health confined him entirely to Weston-Favel.

his public discourses of his usual elegance of style, and to adapt his language to the lowest capacity. In this he followed the example of Luther, who in his *Table-talk* says, "If in my preaching I were to pay a regard to Philip Melanchthon and other learned divines, then I should do little good. I preach in the plainest manner to the illiterate, and that gives content to all. Hebrew, Greek, and Latin, I spare till we learned ones come together." Mr. Hervey thought perspicuous language and evangelical doctrine of much more importance to his parishioners, than elaborate or ornamented discourses; though few men living, perhaps, were more capable of satisfying a polite or learned audience.

His method of catechising children in church and of speaking to them in private, was very engaging and useful. He would put little questions to them, after they had repeated the words of the catechism; as for instance, "Well, my little maid, let me hear if you understand what you said. If you do understand the meaning of these words, you will then be able to answer the questions I shall put to you.* He would at these times ask not only such questions as were suitable to the words of the catechism, but also such as would strike at the capital vices of his parishioners, yet without giving personal offence. †

* See some farther account of his manner of catechising, in one of his letters.

† Some of his parishioners having lain in bed on a Sunday morning longer than he approved,—and others having been busy in foddering their cattle when he was coming to church, and several having frequented the alehouse, he thus catechised one of the children before the congregation:

Repeat me the fourth commandment—Now, little man, do you understand the meaning of this commandment?—Yes, Sir.—Then, if you do, you will be able to answer me these questions.—Do those keep holy the Sabbath-day, who lie in bed till eight or nine o'clock in the morning, instead of rising to say their prayers and read the Bible? No, Sir.—Do those keep Sabbath who fodder their cattle, when other people are going to church? No, Sir.—Does God Almighty bless such people as go to alehouses, and don't mind the instructions of their minister? No, Sir.—Don't those who love God read the Bible to their families, particularly on Sunday evenings, and have prayers every morning and night in their houses? Yes, Sir.—A great variety of such pertinent and familiar questions he would fre-

He did not forget that he was a minister in his house; for he worshipped God with his family twice a-day. He supped at eight every night, and at nine he expounded a text of scripture for about a quarter of an hour, and seldom longer, except when some friend was present, to whom he thought his discourse might be useful, or when particularly requested to enlarge. After this he concluded with prayer.

He breakfasted at nine, and about eight he called his family together, and required each of his servants to repeat by heart the text which he had explained the preceding evening, and then he would recapitulate his exposition: by which method both his text and commentary were imprinted on their memories. After this he had prayers.

In the afternoon, when he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him, and would speak (as he was ever studious how he might promote the glory of God, and improve time) either upon one or more verses, as occasion offered, in the most instructive and entertaining manner imaginable. And in the summer-season he would now and then drink tea, when his health would permit him, with some of his most serious parishioners; and then five or six of the neighbours were invited, and Mr. Hervey's conversation was remarkably affecting, as he had a happy talent at spiritualizing almost every incident, and was naturally of a most obliging and cheerful disposition.

He was a member of an assembly formed for Christian improvement, which was established in his neighbourhood on the 7th of July 1747, and constantly attended it so long as he was able to ride to the place of meeting. A short account of the rules of this assembly is given at the end of his tracts, together with two prayers composed by him for the use of the members thereof.

In the exercise of his charity, Mr. Hervey chose to clothe the poor rather than give them money; and he would get some judicious person to buy linen, coarse cloth,

quently ask in the most engaging manner, on every part of the catechism, as he thought most conducive to the improvement and reformation of his parish.

stockings, shoes, &c. for them at the best hand; alledging that the poor could not purchase on such good terms what they wanted at the little shops, and with small sums of money. "I am," said he, "God's steward for the poor, and I must husband the little pittance I have to bestow upon them, and make it go as far as possible." But when money would be really serviceable to a family, as to a prudent housekeeper, distressed by sickness or misfortunes, he would give five or more guineas at a time; taking care that it should not be known whence the money came. Pope's compliment to Mr. Allen of Bath, might be justly applied to him, who would

Do good by stealth, and blush to find it fame.

He was particularly desirous of getting the advice of a physician (or at least of some judicious apothecary) for the sick poor; and was ever ready to procure them the very best medicines-----a most beneficial sort of charity to mankind; and in which it were to be wished he had many imitators. He would frequently petition such physicians of his acquaintance in different parts of the kingdom, as he apprehended thus charitably disposed, to give their advice occasionally, when they rode through a town, to such poor creatures as the clergyman of the place, or some substantial inhabitant, should recommend as real objects of compassion. Mr. Hervey would then, with great pleasure, and with as much gratitude to the physician, as if done to himself, defray the expence of what medicines were wanted. He greatly disapproved indeed of the clergy's attempting to give medicines to their parishioners; as he judiciously inferred, that it was impossible for them to do it with the requisite judgement. "Let my brethren," he would say, "give them wine, bread, or beer, and get good spoon-meats made for them; but medicines are of too important a nature to be given indiscriminately." He observed, that by his own method the sick poor had the very best medicines, as the physician saw them himself, and bought them very cheap, because the apothecary, knowing they were for charitable uses, charged the physician for them no more than prime cost, * with some little

* Whenever he solicited assistance of apothecaries on these

allowance merely for his trouble in compounding them; and as the physician knew what diseases were curable, there was no waste of medicines in fruitless attempts to cure cases, which, though actually incurable, persons of less judgement could not pronounce to be so.

He gave away a great number of good books, with suitable instructions for their use; and especially Bibles. In the blank leaf he frequently wrote something capable of making an impression, or else stuck in a printed paper relating to the promises of God, in and thro' Jesus Christ, or to creation, preservation, and redemption. *

All the future profits of his works he has left to some of the charitable uses above specified, except his Meditations; the copy of which he had sold, after it had passed through several editions; which sale of the copy, and the profits of the former impressions, amounted to about 700*l*. all of which he gave away in charity. He said, that it was devoted to God, and that he would on no account apply it to worldly uses; that he wrote not for profit or fame, but to serve the cause of God; and as Providence had blessed his attempt, he thought himself bound to relieve the distresses of his fellow-creatures with it.

In any expences relating to himself, he was extremely frugal, that he might be liberal to others; and it was always his desire to die just even with the world. "I will be my own executor," said he. And as he died on Christmas-day, his fund expired almost with his life. What little remained, he desired might be given in warm clothing to the poor in that severe season.

To these instances of his charity, we may properly add an incident, which, how trifling soever in itself, yet affords a very strong proof, not only of the benevolence of his heart, but of his regard to practical religion, and to the doing of every good work within his power.

A day or two before his death, when he was reduced to such extreme weakness as to be unable to read, and could with difficulty speak, a little accompt being settled with

charitable occasions, he desired the favour of them to relinquish their usual profits; promising, on that condition, to repay what they might be out of pocket.

* See a copy of this printed paper among his tracts.

him by a friend, on the balance of which he received 18s. looking on the money with great indifference, he expressed himself to this effect: "I would gladly dispose of this small sum, in such manner as may do most good. It is the only act which I now am, and probably the last that I shall be, able to perform. Give yourself the trouble of looking amongst these books, and you will find Mr. Richards' pamphlet: * at the latter end of which, are, I remember, some hints concerning the means of promoting religion in ourselves or others, which (even with some additions and improvements, which you might easily make) will not fill more than a sheet of paper, † and, if stuck up or framed, might be particularly useful in that form. Let then such a number of them be printed and given away, as this money will admit of." His orders were properly executed; and the evidences of such an angelic temper were equally matter of edification and comfort to his friend, as this charitable legacy, if we may so call it, will be to all who receive and rightly use it.

This incident affords a striking evidence of the happy fruits and effects of his favourite doctrine and strong expressions of the all-sufficient righteousness of Christ as the sole requisite to justification before God, and acceptance with him, and shews that indeed his faith wrought by love. No man had ever a greater disregard for money; which he esteemed unworthy of his notice on any other account, than as it furnished him with the means of doing good. Surely we may here borrow the sentiment and expression of the celebrated Mr. Pope, and justly conclude, that

He felt his ruling passion strong in death.

Mr. Hervey was indeed too negligent of his dress, which, though it could not in the least lessen the respect paid to him in his own parish and neighbourhood, where he was so well known, yet he would unquestionably have

* This pamphlet (wrote by the Rev. Mr. Richards of Northampton, and formerly of Trinity College, Oxford) is entitled, *Hints for religious conversation, with the afflicted in mind, body, and estate, and with such others as stand in need of spiritual assistance. especially at the times when they are confined by sickness.*

† The *Hints*, &c. which were printed in the single sheet of paper, are subjoined to Mr. Hervey's tracts in this edition.

avoided it, if he had lived in a more public scene, where the decency and propriety of appearance are of much greater importance.

In learning he was inferior to few. Greek was almost as familiar to him as his native language. He was a great master of the classics; and, in the younger part of his life, had written some copies of verses, which shewed no contemptible genius for poetry. He had a critical knowledge of the Hebrew tongue, and delighted in it.

With respect to his private capacity, he was never known to be in a passion. He lived as in heaven. No worldly concerns (tho' he sometimes met with very trying ones) ever affected him. His humility rendered him invulnerable. When he was misrepresented and calumniated, he would say, "Our enemies are sometimes our best friends, and tell us truths; and then we should amend our faults, and be thankful for such information: and if what they say be not true, and only spoken through malice, then such persons are to be considered as diseased in their minds, and that we would pray for them. They are to be pitied," says he, "and I might be as justly angry with a man, who is diseased in his body."

All this he spoke with humility, seriousness, and sweetness; for it was the language of his heart, and not of affectation. In his ordinary transactions with others, he was ever cheerful, punctual, just, and candid to persons of every denomination.

He frequently wrote religious letters to his acquaintance according to their different circumstances, in the most amiable and convincing manner; and he seemed to make it almost an invariable rule, not to write a letter on any occasion, without at least one pious sentence * in it; and that not introduced in a forced and awkward manner, but interwoven so as to appear naturally to arise from the subject. Of this kind some specimens may be seen in the note at the bottom of the page. †

* *Nulla dies sine linea, Nulla epistola sine Christo*, were Mr. Hervey's maxims.

† These specimens are taken from hasty message cards, or billets, to some of his intimate friends.

"When I see my dear friend, we will talk about the contents

REV. MR. JAMES HERVEY. xxxi

Notwithstanding Mr. Hervey lived a very holy and exemplary life, preaching Jesus Christ and him crucified, and inculcating the practice of real religion and holiness in heart and life, yet his enemies (for strange as it is, even Mr. Hervey himself, the most inoffensive of men, had enemies) have not scrupled to assert, that "his tenets were dishonourable to God, subversive of all gospel-holiness, destructive even of common morality, and very injurious to society itself, by making men melancholy, and regardless of business." These were the very words of an abusive and anonymous letter sent to him by the post; on which, that meek and most excellent man observed to an intimate friend, with all his usual mildness, "Indeed this gentleman may be said, I think to write at random. Surely he has never read my work. If I knew where to direct to him, I should desire him to turn to what I have advanced in the ninth paragraph of my *Contemplations on the Starry Heavens*,* and such a reply I would hope might convince him of his mistake."

of his last. My money is Christ's, and I only desire that he will give me benevolence to dispose of it willingly; discretion to bestow it prudently. I hope you have quite recovered, and adapted the psalmist's resolution, *Psalms* cxvi. 8, 9. What do you think is the meaning of that remarkable expression, *I will walk before the Lord?*"

In another billet to a person about retiring from business, he writes,

"Thanks for your *Witsius de oeconomia fœderum*. The time, I hope, is coming, when you will have leisure to read, a heart to relish, and a tongue to display such precious doctrines."

In another he writes,

"Let us all remember, my dear friend, that time is upon the wing;—eternity is at our door; therefore what we do for our blessed Master, we must do quickly."

Mr. Hervey's letters were collected, and published, in two volumes octavo, in 1760. They exhibit in their purport, composition, and tendency, a striking and amiable picture of the ingenuity, learning, candour, and piety of the excellent author.

* Some, I believe, are apt to imagine, that they must renounce society, if they devote themselves to Christ; and abandon all the satisfaction of this world, if they once become zealous candidates for the felicity of another.—But this is a very mistaken notion, or else a very injurious representation of the

Some of Mr. Hervey's friends thought he carried the Calvinistical tenets so far, that consequences disadvantageous to religion might be deduced from them, and which he himself, instead of assenting to them, would have startled at and rejected with abhorrence. The fact is, the doctrine he delivered in his writings, is purely scriptural, and agreeable to that contained in all the confessions of the reformed churches; and is so far from having a tendency to weaken the obligations to purity and holiness of life, that it promotes them in the most effectual manner, and has the most happy influence on morality. When persons of judgement have pointed out to him some expressions that were liable to be misunderstood in that respect, he always disavowed any such meaning; and affirmed, that the fault was not in the evangelical doctrines so much insisted on by him, but in the misapprehension, ignorance, or inattention of those who abused them to licentiousness. He would then add, he was ready to alter or retract any sentiment or expression which he apprehended to be really objectionable; but that to make things

doctrine, which is according to godliness. It was never intended to drive men into deserts, but to lead them through the peaceful and pleasant paths of wisdom, into the blissful regions of life eternal. It was never intended to strike off the wheels of *business*, or cut in sunder the sinews of *industry*; but rather to make men industrious from a principle of *conscience*, not from the insigations of *avarice*; that they may promote their immortal happiness, even while they provide for their temporal maintenance.—It has no design to extirpate our passions, but only to restrain their irregularities; neither would it damp the delights of sense, but prevent them from evaporating into vanity, and subsiding into gall. A person may be cheerful amongst his friends, yet joyful in God.—He may taste the sweets of his earthly estate, and at the same time cherish his hopes of a nobler inheritance in heaven.

The *trader* may prosecute the demands of commerce, without neglecting to negotiate the affairs of his salvation:—The *warrior* may wear his sword; may draw, in a just cause, that murderous weapon; and yet be a good soldier of Jesus Christ, and obtain the crown that fadeth not away.—The parent may lay up a competent portion for his children, and not forfeit his title to the treasures either of grace or glory. So far is Christianity from obstructing any valuable interests, or withholding any real pleasure, that it evidently advances the one, and improves the other.

equally clear to every one's apprehension, or to have the same effect upon every one's mind, was an impracticable attempt; that he professed himself a Calvinist, and that consequently the Arminians would not relish some things he advanced, though what he wrote was exactly conformable to the church-articles, which are Calvinistical; yet he hoped they would not reject the whole, because they could not in every point concur with him; and that his writings in general might be useful, how much soever some of his particular (though truly scriptural) opinions might be doubted or censured. And on this head let us hear Mr. Hervey himself. He, in a letter written by him a very little before his happy death, thus expresses himself: "Do they who deny faith, and extol their good works, distinguish themselves by the practice of them? I will be bold to say, that, on an impartial examination, the majority will be found on the side of those who embrace the doctrine of the imputation of Christ's righteousness, and who expect salvation by him alone."

Of the compliments publicly paid to his piety and genius, it will be sufficient to insert a paragraph from the Northampton Mercury, which may be seen at the bottom of the page; * and the following eulogium extracted from the Rev. Mr. Dodd's poem on the Epiphany.

* On Christmas day, in the afternoon, died, in the 45th year of his age, the Rev. Mr. James Hervey, Rector of West-on-Favell, near Northampton, and author of the *Meditations among the Tombs, Flower-Garden, &c.*—He was one of the most eminent instances of the power of Christianity upon the human mind.—In his ministerial province he was pious, fervent, and indefatigable.—In his ordinary connections with the community, he was ever cheerful, conscientiously punctual in all his dealings, and amiably candid to persons of every denomination.—To his charities he set no bounds, scarcely leaving himself the mere requisites of his station.—Under the severest trials of infirmity for several years he displayed the highest example of fortitude, serenity, patience, and an entire resignation to the divine will.—His writings most abundantly evidence his learning and ingenuity.—But, reader, it is not the acquisitions of his understanding, but the improvements of his heart, and his confidence in the great Redeemer, which will now avail this most excellent man.

———— Thou HERVEY, too,
 Whose page and soul alike breathe humblest love
 To thy ador'd Redeemer; thou hast shewn
 That piety and polish'd elegance
 May well together suit; and while remains
 Or piety, or elegance, thy works,
 Like genuine gold, the *touchstone* will abide,
 And grateful to thy countrymen remain!
 Oh! may I to my lowly strains derive
 Some merit from the friendship of thy name;
 Strains, whose exalted subject fills thy heart
 So constant with delight; and from thy tongue
 IN CONVERSE pours such streams of eloquence,
 That the wrapt hearer wonders at his fears
 Of death ere while, and glowing with the love
 Of JESU, caught from thee, longs to behold
 His Saviour in the clouds: for who can stand
 Amidst the sweetness of *Arabian* groves,
 And not bear thence some fragrance?---Valu'd friend,
 Proceed: and (thy too feeble strength renew'd)
 May to hoar age thy journey be prolong'd,
 And strew'd each step with blessings to mankind!

We shall close this account of Mr. Hervey's life, with
 the following elegy on him. *

URANIA speak! in pensive numbers tell
 How ZION trembled when great HERVEY fell!
 When fail'd his strength, and when his pulse beat low,
 Tell how she mourn'd to see th' impending blow!

* The reader may be assured, that these verses were wrote
 by a very serious and well-disposed young man, apprentice to
 a Jersey comber, in the town of Northampton, in a low station
 of life, and of no liberal education; whose mind, by Mr. James
 Hervey's preaching and writings, had been very early impres-
 sed with the sacred ardor of piety and poetry. The original co-
 py is now in the hands of the Rev. Mr. Richard Onely, of Clip-
 ston, A. M. master of the free-school there, to whom it was
 lately transmitted by a friend of the lad's, for his inspection and
 correction; the alterations he has made are not many; and, up-
 on the whole, it may be considered as a kind of Christian *apo-
 theosis*; or, at least, a neat elegiac garland, not altogether un-
 worthy of being hung over that great and good man's tomb.

O thou, to whom all sacred themes belong,
Pour forth the sweetly-melancholy song!

“ Alas! grim death hath shot the fatal dart,
“ Which long seem’d pointed at his languid heart.
“ Th’ insatiate tyrant, crown’d with fun’ral gloom,
“ In triumph drags him to the hollow tomb;
“ Who now so well can paint the blooming flower,
“ Or preach from *sepulchres* at midnight-hour?
“ Who now so well the starry heavens scan,
“ And read the lectures Nature meant for man?
“ No more his voice a careless world can move,
“ Or tell the wonders of redeeming love;
“ No more shall thousands round his pulpit throng,
“ To hear the heav’nly precepts of his tongue:
“ For lo! above this gross impurer air,
“ Releas’d from every pain, and every care,
“ He soars aloft (angelic hosts his guide)
“ On wings new plum’d, which ne’er before he try’d.
“ With rapid speed his golden pinions rise
“ Through starry planes, and skim th’ empyrean skies.
“ And now where sparkling portals wide display
“ The blissful regions of eternal day;
“ His Lord receives him ’midst celestial choirs,
“ Who crown his head, and strike their golden lyres;
“ Thro’ heav’n’s glad courts the greeting anthems roll,
“ And joys new blooming feast his ravish’d soul;
“ Joys which to tell all eloquence is faint,
“ And which the loftiest muse can never paint.”

REV. MR. JAMES H. BERRY

and to whom is referred the enclosed

copy of the report of the

Board of Directors of the

Massachusetts Agricultural Society

for the year 1887.

I am, Sir, very respectfully,

Yours, Sir, very respectfully,

Wm. H. Brewster

Secretary of the Society

to the Board of Directors

of the Massachusetts Agricultural Society

for the year 1887.

I am, Sir, very respectfully,

Yours, Sir, very respectfully,

Wm. H. Brewster

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of the Massachusetts Agricultural Society

for the year 1887.

I am, Sir, very respectfully,

Yours, Sir, very respectfully,

Wm. H. Brewster

S E R M O N S

ON SEVERAL

IMPORTANT SUBJECTS.

BY THE LATE

REV. MR. JAMES HERVEY.



A D V E R T I S E M E N T.

THOUGH the three first of the following Sermons of the Rev. Author are posthumous, yet we have chosen to place them first in this Collection, not only on account of the order of time in which they were delivered; but also, because we apprehend the connection of the subjects requires it.—The first two sermons, entitled *Many made righteous by the obedience of One*, made their appearance only in the year 1769; and how they came to do so, is accounted for in the following Preface.

P R E F A C E.

THE following two sermons have been adjudged too excellent to be suppressed. They were preached, according to the best information, at *Bideford*, in the year 1743.

As to their *authenticity*, they carry in themselves the strongest internal evidences of their being genuine. Whoever reads them, will know who wrote them. "Celebrated writers," as this excellent author observes elsewhere, "have a style peculiar to themselves." This was eminently true of himself. His performances (some of his *letters* excepted, written in the younger part of his life) are indeed *as apples of gold in pictures of silver*: transmitting the most precious truths, through the channel of the most elegant, correct expressions; and adorning the doctrines of God our Saviour, with all the heightening graces of exquisite composition. When *Hervey's* pencil gives the drapery, Truth is sure never to suffer, by appearing in an ill dress. His prose is, in general, more lovely and harmonious, more chastely refined, and more delicately beautiful, than half the real poems in the world.—With *Hervey* in their hands, his delighted readers well nigh find themselves at a loss, which they shall most admire; the sublimity and sweetness of the blessed truths he conveys, or the charming felicity of their conveyance.—There is, if the term may be allowed, a sort of *family-likeness*, discernable in all this author's pieces. You discover the lively signatures of the parent in every one of his offspring. They not only carry the superscription of his name, but likewise bear the image of his genius, and are himself at second-hand.—Among others, the ensuing performance may be considered as a transparent medium, a screen of crystal, through which the original writer is distinctly seen, and known from

every other: A circumstance, which, with me, has more convincing weight, than the extrinsic attestation of a thousand witnesses.

The copy from which these sermons are printed, was lately transmitted to me, for publication, by a most valuable friend, of *Exeter*. I deem it a particular happiness, that so choice a treasure should pass, through *my* unworthy hands, to the church of God. And I rejoice the rather, as I have, by this means, an opportunity of doing myself the honour to bear the most open and public testimony to that grand, fundamental, inestimable doctrine of a sinner's *full, free, and final justification, by the alone obedience and sacrifice of JESUS CHRIST the Righteous.*

I shall not detain the evangelical reader from this feast any longer, than just to assure him, that neither my excellent friend, who communicated the copy to me, nor myself, who communicate it to the world, propose to ourselves any sort of pecuniary advantage from this publication; nor will we accept of any, should the sale be ever so great.

Respect for the memory of that holy man of God who preached these sermons, and in hope of their being made useful to such as read them, were the motives which induced us to send them abroad.— One would wish to *gather up the very fragments that remain* of so distinguished a writer, and *that nothing* so apparently calculated for general benefit, might *be lost.*

I thought it necessary to add two or three occasional notes; of whose propriety the reader will judge for himself.

WESTMINSTER,
July 8. 1769.

AUGUSTUS TOPLADY.



S E R M O N I.

MANY made Righteous by the Obedience of ONE.

Two SERMONS preached at *Biddesford*, 1743.

R O M A N S V. 19.

By the obedience of One shall many be made righteous.

BY the works of the law shall no man living be justified, was, not long ago, the subject of a public discourse; and, I hope, has frequently been the subject of our private consideration.—O! that the important truth may be written most intelligibly upon our hearts, and beget in us a sound humility, and an evangelical poverty of spirit!—We then pulled up the *wrong* foundation; and, now permit me to establish the *right*.—We then warned you of the *sandy* foundation; and, now, permit me to lead you to the *Rock* of ages; where you may safely repose all your confidences, and build, with the utmost security, for a blissful eternity. This is pointed out in the scripture before us; which, though

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concise in its expressions, is rich and copious in its meanings, and breathes the very spirit of the gospel.

By the obedience of One shall many be made righteous. The ONE mentioned in the text, is *the man* CHRIST JESUS. The *obedience* spoken of, includes both his *active* and *passive obedience*; the *labours* of his life, and the *agonies* of his death: all which he *exercised* and *suffered*, in conformity to his Father's will, for the sake of fallen men; that they, by HIS righteousness, might be made righteous; that, having these credentials, they may be admitted into the court of heaven; and, carrying this passport, may be admitted into *the everlasting habitations*.

This doctrine I take to be the most sweet and precious part of our Christian faith; that which gives the most pure and undivided *honour* to GOD; which yields the most reviving and solid *comfort* to the sinner; and, in the most endearing and effectual manner, promotes every interest of *holiness*. But inasmuch as it is little understood by some, entirely exploded by others, and scarce ever thought upon by more; let us crave your impartial attention, while I clear up and confirm it: and not only crave your attention, brethren, but implore the renewing and enlightening influence of divine grace; without which, I am aware, my words will be unintelligible to some, and appear, perhaps, ridiculous to others: for *the natural man discerneth not the things which are of the Spirit of God*; on the contrary, *they are foolishness unto him*. Depending, therefore, on divine grace, let us examine,

I. How the obedience of *another* can make us righteous.

II. How *sufficient* Christ's obedience is for this purpose.

III. How *worthy* this method of becoming righteous is of *all acceptance*:—and then,

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IV. Give some few directions, that may dispose us to rely on, and prepare us to receive the righteousness of Jesus Christ.

I. Let us examine how the obedience of *another* can make *us* righteous. This point may be proved and illustrated,—

- (1.) From the nature of a *surety*.
- (2.) From Christ's *dying AS A SINNER* for *us*.
- (3.) From *Adam's* sin being *IMPUTED* to *us*.

(1.) The doctrine of our being made righteous through the obedience of Christ, may be proved and illustrated from the nature of a *surety*; who is *one that undertakes and engages for another*. Let us suppose the parties were *Paul* and *Onesimus*. *Onesimus* was *Philemon's* slave.—The slave disobeyed his master, ran away from him and his service;—not only deserted his service, but stole his goods; turned *fugitive* and *thief* at once.—For the *first* of these crimes he deserves *stripes* and a *rod*; for the *last*, *death* and the *gallows*.—St. *Paul* meeting with *Onesimus*, learns the state of his condition: and, having been the means of his conversion to Christianity, by his preaching, and of his reconciliation to God through Jesus Christ, offers to become his mediator with his offended master. In order to execute which office more effectually, he puts *himself* in the criminal's *stead*; becomes answerable for his villany, and takes upon him to make full reparation for the injuries he had done to his master:—*If he hath wronged thee ought* (says the beneficent apostle) *or oweth thee ought, put that to my account; I Paul have written it with mine own hand, I will repay it*.—By this means, the renegade slave is discharged, and *Paul* the innocent apostle becomes debtor. But how?—Not actually, but imputatively; for neither has *Onesimus* repaid, nor *Paul* sto-

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len ought; but, by virtue of the undertaken suretyship, *Onesimus'* debt lies upon *Paul*, and *Paul's* freedom turns to the acquittance of *Onesimus*.

Thus it is in the matter of justification.—We had all sinned in Adam; forfeited the favour of God.—In order to our reconciliation, God required a *full satisfaction* to his justice, and a *perfect obedience* to his laws. These we could not possibly render in our own persons; therefore, Christ graciously presented HIMSELF, and undertook to perform both in our stead.—*Upon ME*, says the compassionate Redeemer, *upon ME*, be their offences laid.—If they have transgressed, let vengeance make its demands on *me*; I will repay to the very utmost farthing; and forasmuch as, through the weakness of their mortal nature, they are not able to yield an exact conformity to the divine laws, I am willing to *fulfil all righteousness* in their stead and behalf. *Lo! I come to do thy will, O my God!* I do it, not for myself, but for them, that the merit of my obedience may redound to my people, and that they, through my righteousness, may be made righteous.

(2.) The doctrine of our being made righteous through Christ, may be inferred from his *dying as a sinner for us*.—'Tis a very remarkable passage, and full to our purpose, where the apostle declares, that the almighty Father made his Son, *who knew no sin, to be sin for us, that we might be made the righteousness of God IN HIM*.

How you may be affected at present with such a scripture, brethren, I cannot determine: but if ever you come to the knowledge of *yourselves*, and the heinousness of your *sins*, and the worthlessness of your *duties*; such a text will be sweeter to you than the honey or the honey-comb to your taste, and more refreshing than the richest cordial to your souls.—However, from St. *Paul's* declaration, we gather this precious truth, that we are *made righte-*

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us before God, in *such a manner* as Christ was made *sin*ner for us: not by any personal demerit; for he had done no sin, neither was guile found in his mouth; but *the Lord laid on HIM the iniquities of us all*.

In like manner, how are the greatest saints made righteous before God? Not by any personal merit. They have done nothing that can deserve God's love, or that is worthy of a reward; but God looks upon them as interested in his dear Son's obedience, and so rewards them purely for their Saviour's sake. — God visited *our sins* upon HIM; and God rewards *his merits* upon us; God accounted *our* transgressions to be *his*; and, on this footing, he was punished as a malefactor; and God esteems his righteousness as ours; and, by virtue of this *imputation*, we are accepted as complete.

(3.) Once again, the doctrine of our being made righteous through the obedience of Christ, may receive stronger proofs and fuller illustrations from *Adam's sin being imputed unto us*. — This is an undoubted truth, written, as it were, with a sun-beam, on almost every page of scripture. St. *Paul* assures us, that *in Adam all die*. And, if so, 'tis certain, that *in Adam all sinned*. Tell me now, how came that *personal sin* of Adam to be charged upon us? How can his having eaten the forbidden fruit, render us liable to death and damnation? How, but *by imputation*? Adam was a public person: he represented the whole race of mankind: his act was imputed to his whole posterity. Such a communion there is between Christ and his elect: he, too, was a public person; he was a representative of all his chosen ones; and his obedience is looked upon as theirs. Thus believers are made righteous by the obedience of their everlasting head, Christ Jesus, even as they were made sinners by the transgression of their mortal father, Adam; because of the an-

alogy and similitude there is between his righteousness to justify, and Adam's iniquity to condemn. *

Let us now make a pause, and review our attempt. We have endeavoured to render the doctrine of the text somewhat clearer, by considering the nature of a *surety*,—from Christ's being *made sin for us*,—and from the *imputation of Adam's offence* to us. But these, alas! are points little known to the world. Corrupt nature is prejudiced against them; and Satan is studious to hide them from our eyes. Let us beseech *the God and Father of our Lord Jesus Christ*, to reveal the *mystery of godliness* in our hearts; that we may believe in Jesus Christ as the Son of God, and only Saviour of the world; *and that, believing, we may have life*, not through any fancied goodness of our own, but entirely *through his name*.

II. Let us now just take notice, how sufficient Christ's obedience is for the purpose of justification. It is a most incomparably-excellent obedience: it exceeds, not only the righteousness of innocent and upright *Adam*, but the righteousness of *angels*, prin-

* Mr. Hervey seems here to have had an eye to 1 Cor. xv. 22. *For, as in Adam all die; even so in CHRIST shall all be made alive.* The *twelves*, or *all*, affirmed by the apostle to have died in Adam, are the same *twelves*, or *all*, that shall be made alive in Christ; namely, all the members of Christ's mystic body; all that church, which he loved, and for which he gave himself to death. There are two reasons, in particular, which determine the meaning of the word *all*, in this passage, to the *elect*, and to *them only*. 1. Throughout the whole context, St. Paul treats solely of the *first resurrection*; the resurrection of the just; the resurrection to life eternal. He says not one word, in this chapter, concerning the resurrection of the ungodly; but confines himself singly to that of true believers. 2. He, in the very next verse, expressly points out the persons of whose resurrection he here speaks: these, he tells us, are *as Christs*, *those that belong to Christ*, and are his own peculiar property; who were given to him, by the Father, in the covenant of redemption; and in whom he has a special, inamissible interest.

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ipalities, and powers.—Extol this righteousness as high as words can reach, or ideas soar! for it is the righteousness of incarnate Divinity; wrought out by HIM, who was GOD and MAN in one CHRIST; whose divine nature gave an infinity, both of efficacy and of dignity, to all he did. *To you that believe the Godhead of JESUS, his righteousness must needs be inconceivably precious:* you will not, you cannot think it strange, that a whole world of believers should be accepted through it, and owe all their salvation to it.—The prophet, in the most express terms, sets his seal to this truth, when he affirms, that the LORD, the supreme and incomprehensible JEHOVAH, is *our righteousness*: and who would forsake the everlasting ROCK, in order to lean on a bruised reed? who would quit an illustrious ROBE, for scanty covering and filthy rags? St. Paul accounted *all things but loss*, in comparison of his Saviour's righteousness. Yea, his own eminent holiness, and transcendent usefulness, he regarded no more than dross and dung, that he might win Christ and be found in HIM. This is the righteousness, whose influences extend to the earliest days, and will reach to the most distant ages. By *this* the holy men of old enjoyed the favour of God; by *this* ALONE, the generations yet unborn will enter into their Master's joy. In a word, this is the hope, the sure and sole hope of all the ends of the earth, and of them that remain in the broad sea: for in every nation under heaven, and through all the revolutions of time, God is well pleased with sinners, only in his beloved Son. Let me draw one remark from the whole, and I have done. Let me observe the difference between the law of NATURE and the law of MOSES, and the law of FAITH. The law of nature says, "Live up to the duties of thy reason, and the conviction of thy own mind; and thou shalt be safe." The law of Moses saith, "Keep the

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“*commandments, and execute all the statutes, and thy salvation shall be sure.*” But faith faith, “*Thou needest not attempt these impossibilities.* Christ “*hath done both, hath done all, in thy stead.* He “*hath improved the light of nature, and fulfilled the whole law of God; and this in the capacity of thy Surety.*” Go then, to thy Redeemer; lay hold on his righteousness. Believe truly in Christ Jesus, and what he hath done, shall be accounted thine. Thy eternal felicity is *already* procured. Thou hast nothing else to do, but to look upon it as thy certain portion, and unalienable inheritance, through Christ; and to live in humble and cheerful expectation of that great day, when thy free title shall be changed into actual possession. And, in the meantime, love that divine Benefactor with all thy heart, and study to please him in all holy conversation and godliness.

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S E R M O N II.

ROMANS V. 19.

By the Obedience of One shall many be made righteous.

IN the book of Job, iv. 13,—17. we have a very awakening lesson of humiliation, most admirably calculated to impress the thought, and to bring down the conceited mind. *Eliphaz* relates a vision. * When midnight drew her black curtains over the world, when darkness and deep silence reigned thro' the whole universe; in these solemn moments, a spirit passed before his face. Fearfulness and astonishment seized the beholder; his bones shivered within him; his flesh trembled all over him; and the hairs of his head stood erect with horror. In the midst of these tremendous circumstances, a voice broke forth from the fiery phantom; a voice, for its importance, worthy to be had in everlasting remembrance; and, for its awfulness, enough to alarm a heart of stone. It spake to this effect, "*Shall mortal man be just before God? shall a man be pure in the sight of his Maker?*" The words thus translated, breathe a wonderful dignity of sentiment; and

* See Mr. Hervey's *Contemplations on the Night*.—In the present sermon, the description of *Eliphaz's* vision resembles the primary sketch, the naked, imperfect outlines of a masterly picture: but, in the *Contemplations* (published about four years after this was preached) we behold the picture completely finished; and touched, I had almost said, into the very perfection of grandeur and beauty.

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lead our minds into the most exalted notions of God Almighty, immaculate and inconceivable.—Certainly, they comprise one of the most powerful antidotes against the pride and haughtiness natural to fallen man, that can possibly be imagined. They are a token, in this sense, truly worthy of the awful Being who uttered them, and that air of vast importance with which they were introduced.—Our translation sinks the idea exceedingly. It tells us no more than what all the world must acknowledge at the very first reflection; and so scarce deserves to be ushered in with so great solemnity. It seems also to oppose what no one can deny, or have insolence enough to maintain:—for none, I should imagine, even *Lucifer* himself, could ever presume to think himself more just, more pure, than the ORIGINAL and STANDARD of all perfections.—No: let a person be esteemed ever so just, in comparison of his fellow-sinners; let him be accounted most eminently holy, by those that are polluted clay like himself:—Yet, before infinite and uncreated purity, O! let him be greatly abased; let him put his mouth in the dust, take shame to himself, and cry out, *Unclean! unclean!* According to this translation of the words, you see the doctrine of man's universal depravity is as ancient as the times of *Job*; and, that there is no possibility of being justified by any *personal* accomplishments or acquirements, was expressly taught in those early ages.

O! that it may be as unfeignedly believed in these latter days! “But if this be the case,” says an inquisitive hearer;—“if all men are become abominable; if their *best* deeds are stained, and there are *none* that are righteous before God,—no not *one*;—how shall they be accepted, when they are judged?”—Why, by a method that lies vastly beyond the reach of human wisdom or device. By a

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method, that was but dimly * hinted at in the generations of old, but is clearly revealed by the apostles and preachers of the gospel; even by the obedience of Jesus Christ; by a righteousness *not wrought* BY us, but *imputed* TO us. The nature of which imputation we have already illustrated, and shewn the sufficiency of our Redeemer's obedience for this purpose.—Which two points being dispatched,

III. I am to shew you how *worthy of all acceptance* this method of becoming righteous is.—And that as it is *perfectly consonant to the ancient prophecies*; as it gives the *highest glory to God*; and as it yields *the richest consolation to man*.

I. This method of becoming righteous through the obedience of Christ, is perfectly consonant to the tenor of *ancient prophecies*. In the patriarchal age, God promised to *Abraham*, and renewed the gracious assurances to *Isaac*, “that in his seed all the nations of the earth should be blessed.” Now, what was this, but a discovery of this evangelical doctrine? ’Twas, indeed, somewhat obscure then; but ’tis clear as the day now. The *seed of Abraham*, is doubtless our glorious *Mediator*,—who, in the fulness of time, took flesh, and was born of a descendant from *Abraham*. In HIM all the elect under heaven shall be blessed.—Observe, not in themselves, not for any excellency that is in them; but IN HIM they shall inherit all heavenly blessings. He is the *Alpha and Omega* of our happiness; the beginning and the end, the cause and the consummation, of all our joy. He is the only spring and fountain of all blessedness, as much as yonder sun is the only fountain of this light that now shines around us. Every ray of light that falls upon our

* That is, dimly hinted at, in comparison of that more perfect knowledge, which has been since brought to light by the gospel eminently so called. See Eph. iii. 5.

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eyes, proceeds altogether from that bright luminary: we do nothing towards enkindling it; we only use its beams, and rejoice in its splendor. So fallen man can do nothing towards procuring the favour of his almighty Maker: but can only, by faith in Jesus Christ, receive it, already procured; and testify his gratitude for it, by a cheerful obedience.

In the prophet *Isaiah*, we find the following passages. God the Father, speaking of his obedient and beloved Son, has this remarkable expression; *By his knowledge shall my righteous servant justify many.* Here, infinite wisdom informs the whole world, how they must expect justification, and final acceptance. 'Tis entirely through his dear Son, our divine Mediator; his holy life, and propitiatory death, are the only procuring causes of our forgiveness, the only conditions of our salvation; and a true knowledge of him,—a right belief in him, make the merit of both, our own.*

God says not, he shall make them *capable of reconciliation*; he shall *in part justify*; he shall *fill up their deficiency*, and *perfect what is wanting in their duties.* No! but he shall *accomplish the whole work*; he shall *execute the great office without a rival*; without a partner, he will *justify the faithful, and not they themselves.*

* From a saving knowledge of Christ, and by faith in him, we are *manifestatively* interested in what he has done and suffered. Our interest in his righteousness, must, in the very nature of things, have been prior to our *sense* of interest in it: otherwise, all sense of it would be delusive, and conversant with a non-entity. Faith is, as it were, the *medium of spiritual vision*; a divine light whereby we see our interest in Christ, which we cannot see, till we believe the faith that works by love. Faith is the *ελεγχος*, or *conviction of things not seen* before; and of justification among the rest, Heb. xi. 1. But, surely, the blessings, of which faith is the conviction, had a real existence before ever faith was acted: they are only *unseen*, till faith is given to discern them by.

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2. This method of becoming righteous, through the obedience of Christ, is worthy of all acceptance, because it gives the *highest glory to God*. Nothing can be so effectually calculated to *abase* the sinner, and *exalt* the Saviour, as THIS way of obtaining salvation. This will bring down the lofty look of man; this will lay every assuming thought in the very dust, and leave the Lord alone glorious and exalted. THIS thoroughly secures to God his great prerogative, and utterly excludes human boasting, and brings unmingled honour and glory to the Surety of men. Whereas, was life eternal the reward of their own works, there would be some pretension for self-admiration.—Men would arrogate some of the merit to themselves, and say in their hearts, *My power, and the might of my hands hath gotten me this wealth*. If they were to expect the blessing of the eternal state as *wages* which they have earned, O! what a damp would this strike on their thankfulness! how little would they *think* themselves obliged, and, indeed, how little *would* they be obliged, to God their Saviour, on this footing! But, when saints in light view their heavenly inheritance; when they survey that great, exceeding great and eternal weight of glory, and remember that they did *nothing* to deserve all this ineffable felicity; that, if it had not been procured entirely by their dying and obedient Saviour, they had been everlastingly banished from the realms of blessedness; O! what pure and fervent gratitude must this inspire them with!—what an emphasis and ardour, while they utter that devout acknowledgement, “*Not, not unto us, O Lord! not unto us, but unto thy dear and adorable name be the praise!*” “We were *enemies in our minds*, and, by our *wicked works*; but thou hast redeemed us unto God by *thy blood*: all our choicest actions were polluted

"and unclean, but thou hast worked out for us a
 "perfect and everlasting righteousness."

Thus will adoration and love be given to the Lamb that was slain: every crown will be cast low before the throne, and wear this humbling motto, *Not by works of righteousness which we have done, but according to his mercy he saved us.* O! the depths both of the wisdom and goodness of God!—*Goodness*, in establishing such a method of salvation for us; in all things so well ordered and sure! *Wisdom*, in cutting off all occasion of self-glorying, and bringing man to the deepest humiliation, even while it exalts him to the heaven of heavens!

3. This method of becoming righteous through the obedience of Christ, is worthy of all acceptance, because it administers the *richest consolation to man*; it is an inexhaustible spring of satisfaction and repose.

Luther, that renowned reformer, and great champion for the Protestant cause, when he broke away from the mists of Popery, and began to understand this most noble peculiarity of Christianity, declared, that *the gate of Paradise seemed to fly open to his view:—that he had a glimpse of its beauty, in contemplating this sacred truth; and a taste of its delights, in believing it; so sweet a composure, and such a charming tranquillity, did it diffuse through his mind.* Nor do I wonder at his saying, *For, while we are ignorant of this doctrine, there is nothing but horror and dread around us.* If we strike this text from our Bible, or this article from our creed, all is dismal and distressing. Turn which way you will, the prospect is uncomfortable. If we look to *ourselves*, we shall find misery and guilt; if to *GOD*, nothing but indignation and displeasure.—But this brightens up the whole scene. Let us observe, in the character of a feeble Christian, and of an awakened profligate, what glad tidings the gospel is, by

BY THE OBEDIENCE OF ONE. 19

virtue of this doctrine; and what a miserable comforter it would be without it. The language of the former, in his private meditations, must proceed in some such manner as this: "Wherewithal shall I come before the most high God? Shall I offer him my pious services? Alas! they are miserably deficient; they issue from a corrupt stock, and cannot but be corrupt shoots: I have done nothing that is worthy of his acceptance; how then shall I stand in his sacred presence? I strive to be perfect and entire, and wanting nothing; but I feel myself to be poor and indigent, and wretchedly defective. O! whither shall I go, but to him who is appointed for this very purpose? that the bones, which are broken by misery and guilt, may rejoice; that the hands, which hang down, through self-condemnation and despondency, may be lifted up.—Thither then will I turn, frail and dispirited as I am, and cast all my burthen upon the Lord Jesus Christ: in his unspotted righteousness, and in nothing else, can the sole of my foot find any rest. When doubts arise, and fear, like a gloomy cloud, thickens around me, this *Sun* of righteousness shall dissipate the gloom in all my pilgrimage; this shall be my constant song; in all my anxieties, this shall be my only cordial:—*Why art thou cast down, O my soul, and why art thou so disquieted within me! O put thy trust in Jesus Christ!* His merits, and not thine own works, are the horn of thy salvation: *whosoever believeth in him shall not be confounded.*"—And as for the poor inner brought to a sense of his enormous crimes; methinks, I hear him bewailing his condition, in some such disconsolate manner: "O wretched man that I am! how shall I attain the favour of God? My sins are multiplied above number, and aggravated beyond expression. I cannot make any sa-

"tisfaction for what is past, much less can I win the divine good-will for the future. I am polluted, root and branch: what can I do?"—Truly, sinner, I know not what thou canst do, unless thou comest to Jesus Christ: there is not a gleam of hope, or a grain of comfort, in all the universe besides. If thou lamentest thy folly, and seekest thy undone state, *with the Lord there is mercy*, abundant mercy, and with the Lord Jesus Christ there is *plenteous redemption*. If thou canst rely on *Christ*, thy iniquities shall be done away like a morning-cloud; if thou canst believe in *HIM*, thy debts are cancelled through his blood; and that which thou art unable to perform, he hath fulfilled for thee. See, how consonant this doctrine is to the whole series of scripture, and the voice of ancient prophecies! See, what an unshared revenue of glory and thanksgiving it brings unto the blessed God:—both supporting the *feeble Christian* amidst all his infirmities, and opening a door of hope to the *awakened sinner*, notwithstanding all his impieties! Surely, then, this precious doctrine is worthy of all acceptation: surely we have reason to receive it with all imaginable thankfulness! But, lest it should, after all, seem to us as an idle tale, rather than glad tidings of great joy, let me,

IV. Give some directions that may dispose us to rely on, and prepare us to receive the righteousness of Jesus Christ.

First, Bring a child-like mind to the consideration of it. Lay aside propositions,* and meekly receive

* "*Lay aside propositions*," a mistake, perhaps, for *prepossession*. However, the sentence, as it stands, conveys a very useful direction: "*Lay aside propositions*;" *i. e.* Submit your wisdom to God's; embrace his gracious method of salvation; without arguing yourself into needless doubts and perplexities.—Mr. Hervey seems, here, to intimate, what another excellent divine has since expressed more clearly: "Believe simply, with

BY THE OBEDIENCE OF ONE. 21

the ingrafted word with a teachable simplicity. Let us sit at the feet of Jesus, and, like very little children, learn heavenly wisdom from his gospel. If we are conceited of our abilities, and lean to our own understanding, God may punish our pride, by leaving us in the dark; for he *hides these things from the wise and prudent, and reveals them unto babes.*—You must acknowledge your natural ignorance, and implore the teachings of his blessed Spirit; for this is his peculiar office, to *convince the world of righteousness*: that is, to convince the world of the fulness of the Redeemer's righteousness, of its unsearchable riches, and of its absolute sufficiency to justify his people.

Secondly, If you would not be offended at this doctrine, get a deep sense of *your own unrighteousness*. It is the want of *this* conviction, that indisposes men for a reliance on Christ; so long as they fancy themselves *rich and increased in goods*, they will never be concerned to seek the *fine gold* of their Saviour's obedience.—And indeed, he *came not to call the righteous*; his gospel is of such a nature, that the self-justiciary will discern no comeliness in it: it will feed the *hungry*, and *poor in spirit*, with good things; but the *rich*, and those that are *righteous in their own eyes*, it will send empty away.

Labour, therefore, to see your own vileness, and then the merits of a Saviour will be precious. Be sensible of your own *nakedness*, and then the robe of a Redeemer's righteousness will be prized indeed. Consider yourselves as *insolvent, wretched bankrupts*, who *HAVE* nothing, who can do nothing that is

“with the meekness of a child, just as you are told by God, without murmuring or disputing. Depend as absolutely, day by day, on the teaching of Christ, through his word and spirit, for the knowledge of all things needful to salvation, as any pupil, at an academy, depends on the instructions of an able and celebrated master.”

Mr. VENN's complete duty of man, p. 165.

ritually good; and then the perfect obedience, the full satisfaction of your divine Surety, will be as *health to your soul, and as marrow to your bones.*

Thirdly, Pray for faith. It is faith that unites * to Jesus Christ. By faith you are implanted into him. *Faith is the hand that lays hold on the Saviour's merits: By faith ye are saved,* says the apostle. This appears, to the soul, the *great salvation* purchased by our dear Redeemer: therefore, beseech God to beget in you this lovely and lively faith, whereby you may lay hold on Christ, cleave most inseparably to Christ, and, renouncing every other refuge, lay the whole stress of your souls solely on Christ, as a shipwrecked mariner relinquishes all his sinking cargo, and clings only to the planks that may float him safe to shore. Seek this blessing to yourselves, brethren; and, if ever I forget to join my best supplications to yours, *let my tongue cleave to the roof of my mouth. My heart's desire, and prayer to God, shall always be, that you may believe to the saving of your souls.*—And a *holy conversation* will be a sign unto you, that your *faith is real.*—A life of *sincere holiness* can spring from nothing but from this divine head, CHRIST JESUS. *By this shall all men know that ye are his disciples, if ye live by his Spirit, and walk as he walked.* By this, likewise, your own consciences may be assured, that God hath given you an interest in his dear Son, and sent him to bless you; if he has *turned you from your iniquities, and created you anew unto good works.*

* *Sensible union with Christ, or actual fellowship with him, in a way of comfort, occasioning the soul's calm sun-shine, and the heart-felt joy, is, no doubt, a result of faith. But then, this is not so properly union itself, as communion, flowing from an union that subsisted between Christ and his church from before all time; and of which union, that communion, which follows upon faith, is no more than the perception, discovery, and enjoyment.*

BY THE OBEDIENCE OF ONE. 23

Give me leave, at the close of all, to ask you with all simplicity, Have you understood these things? do you believe this report? or, am I as one that speaketh a parable?

If any be of this opinion, I shall address them in the words of St. *Paul* to the *Galatians*, and commit them to enlightening grace. The apostle, inculcating this very point, and persuading them to this self-same belief, says, *Brethren, be as I am, for I WAS as ye are.* * Thus the words I would translate; and then they are very pertinent to the purpose, and applicable to you and me; and, when paraphrased, will run thus: "I don't wonder, brethren, that ye are prejudiced against this doctrine. I myself was strongly possessed with such prejudices. I verily thought, that *my own* righteousness would, at least, bear a part in procuring my acceptance with the eternal Majesty. Determined I was, in some measure, to *stand on my own bottom*; and advance my plea, for life everlasting, from my own holy endeavours. But now these arrogant resolutions, and vain confidences, are dropt. I now disavow all such pretensions. God hath brought me to a sounder mind.—And, as ye have been partakers with me in my mistake, be partakers also of my righter judgement. I trusted to I knew not what: but *now I know in whom I have believed*. I put myself, and the whole of my salvation, in my adored Immanuel's hands; and doubt not of his sufficiency for my security. Henceforward, I set my heart at rest, not because I have gone thro' such offices, or done such duties; but because my Redeemer is mighty and meritorious. 'Tis God; the incarnate God, *that justifies me; who is he that shall condemn me?* Never, never shall my heart cry to divine justice,

* Gal. iv. 12.

24 MANY MADE RIGHTEOUS, &c.

“ Have patience with me, and I will pay thee all :
“ this were the language of gross ignorance, or
“ great presumption. But, in all my temptations,
“ in every discouragement, this shall be my ac-
“ knowledge, this shall still be my earnest
“ prayer, The righteousness of thy obedience, most
“ blessed Jesus, is everlasting ; O grant me an in-
“ terest therein, and I shall live.”—Amen, Amen;
so let it be, O Lord.

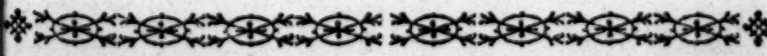
T H E
MINISTRY OF RECONCILIATION.

A
S E R M O N,

Representing the benign tendency of the gospel;
and that it is the friendly office of ministers, as
the ambassadors of Christ, to press men, with all
imaginable tenderness, humility, and earnestness,
to accept the treaty of reconciliation, as establish-
ed in him, and urged by him, while on earth.

PREACHED AT THE
Parish-Church of ALL-SAINTS in *Northampton*.

*We are ambassadors for Christ, as though God did be-
seech you by us: We pray you, in Christ's stead, be
ye reconciled unto God, 2 Cor. v. 20.*



A D V E R T I S E M E N T.

AS this is a posthumous piece, it may be necessary to observe, for the satisfaction of the public, that Mr. Hervey was, many years ago, solicited to print this sermon, by several who heard it; but as he was a man of great modesty, and had not *then* appeared as an author, he could not at *that* time be prevailed on, by any solicitations, to comply with their request.—However, at a particular friend's desire, he transcribed it from his short-hand copy, and gave it to him.—Some years afterwards, this friend desired Mr. Hervey to revise it, with a view of its being published; which (in conjunction with a very eminent divine) he accordingly did; and then returned the copy to his friend; telling him, that as *Meditations on the Tombs, &c.* had been so well received, he had *now* no objection against publishing it, with some other sermons; and that he might one day or another require it of him again for that purpose.—This sermon is printed from that very copy; and Mr. Hervey himself would probably have added it to the volume which contains his four sermons, had he happened to recollect that it was in the possession of a friend, who would willingly have relinquished it to its author, for publication.

S E R M O N I I I .

T H E

Ministry of Reconciliation.

2 COR. V. 18.

All things are of GOD, who hath reconciled us to himself by JESUS CHRIST, and hath given to us the ministry of reconciliation.

THE love of GOD, that supremely-glorious, and supremely-gracious Being, is, of all other tempers, the most delightful and divine; a sacred flower, which, in its early bud, is happiness, and, in its full bloom, is heaven.—To plant this noble principle in the breast, to cultivate its growth, and bring it to maturity, is the grand end of all religion, and the genuine fruit of faith unfeigned.

—Angels are happy, because the love of GOD triumphs eternally, and without a rival in their exalted affections. * True believers are happy, because the love of GOD, in a prevailing degree, is shed abroad

* To be good is to be happy:—Angels are happier than men, because they are better.

Guilt is the source of sorrow; 'tis the fiend

Th' avenging fiend, who follows us behind

With whips and stings: the blest'd know none of this,

But rest in everlasting peace of mind.

ROWE.

in their hearts. The gospel is a dispensation of happiness, because it discovers the superabundant loving-kindness of GOD to man, and urges the most engaging motives for our ardent love to his almighty Majesty.

The gospel represents the great GOD, not only as bestowing upon his creatures all the good they enjoy, but as effecting their reconciliation to his own adorable self; effecting this most desirable of all blessings, not barely by vouchsafing a pardon, but a pardon procured by the death of his Son; and, by this enriching circumstance, infinitely enhanced; arrayed in all the charms that heaven itself could give.—To render the purposes of his love more effectual and extensive, he has instituted an order of men to publish these glad tidings; and to invite, yea to beseech the world, to partake of the exceeding riches of his grace.—All which the apostle has expressed in my text, with his usual energy and conciseness; *All things are of GOD, who hath reconciled us to himself by JESUS CHRIST, and hath given to us the ministry of reconciliation.*

From which words, permit me, with all that simplicity which becomes a minister of the humble JESUS,

I. To enlarge a little upon that glorious and amiable representation of the blessed GOD, discoverable even by the light of nature,—*All things are of him.*

II. To remind you, how much more illustriously the delightful attributes of the DEITY are displayed in the accomplishment of our redemption; in that *he hath reconciled us to himself by JESUS CHRIST.*

III. To observe the benign import and beneficent tendency of the gospel-ministry, expressed in the

remarkable clause, *He hath given to us the ministry of reconciliation.*

First then, Let me enlarge a little upon that glorious and amiable representation of the blessed GOD, discoverable even by the light of nature, *All things are of him.*—Heaven, and the heaven of heaven are his, with all their hosts. Thrones and dominions, principalities and powers, all the happy beings, that sit at the fountain-head of felicity, were produced by his power, and are supplied with blessings from his hand, are filled with joy from his countenance.—If we trace the various emanations of comfort and advantage that refresh our lower world, we shall find reason to acknowledge with the psalmist, “All our fresh springs are in GOD.” The day is thine, says the same sacred writer, and the night is thine; thou hast prepared the light and the sun. The magnificent luminaries in the sky, are lamps of the LORD; hung up on high, to dispense the cheering gift of light amidst all the families of nature. The interchanges of night and day, with the vicissitudes of revolving seasons, are his ministers; all sent on errands of kindness, and bringing the most valuable presents in their hands. The innumerable variety of living creatures, and of nutrimental vegetables, are the portion, not which our own industry has procured, but which our heavenly Father’s bounty has settled upon us.

Every great endowment, bestowed on the children of men; every noble achievement, accomplished by renowned personages; these derive their original from the uncreated fountain of perfection and of power.—If Solomon is possessed of enlarged wisdom, and kingly qualities; he expressly acknowledges, it is from the LORD, superintending human affairs, that such kings are advanced to reign; and by the LORD enlightening their minds, that such

princes decree justice. If, at one period, Nebuchadnezzar pursues his conquests with irresistible impetuosity, it is to scourge the offending people of the LORD; and banish idolatry from their worship, as the driving wind swept the chaff from their floors. If, at another juncture, Cyrus is equally victorious, and "comes upon princes as upon mortar, and as the potter treadeth clay;" it was the LORD of hosts that raised up this accomplished commander from the East, and bid him execute his designs of restoring love to his reformed nation.—All those arts which meliorate, and sciences which embellish life, even these are from the LORD, "who is wonderful in counsel, and excellent in working."

The time would fail me to enumerate particulars.—Whatever is beneficial to communities, or comfortable to individuals; whatever springs from the rain of heaven, or is produced by fruitful seasons; whatever administers to the improvement, or cheers the heart of man; all, all acknowledge GOD for their Author. He is the Giver of every good and perfect gift. The whole earth is filled with the profusion of his beneficence. And where, where is the creature, that has not tasted, that does not subsist on, the inexhaustible stores of his bounty?—And, though affliction also comes from the Father of our spirits, yet this is no derogation from his tender mercies: since he chastens, not with an arbitrary severity, but with a parental pity; he chastens, only to amend; and these light, these transient tribulations, are preparatives for an exceeding great and eternal weight of glory.

And is not such a being worthy of our highest admiration, and our devoutest love? Has he not, by such ineffable excellencies, such unmeasurable benignity,—has he not an undoubted claim to the affections of our hearts, the praises of our tongues,

OF RECONCILIATION. 31

and the unintermitted services of our lives? He is the source of all our good; should he not also be the centre of all our gratitude, and of our whole obedience?—But our obligations will rise immensely higher, if we consider,

Secondly, How much more illustriously the delightful attributes of the DEITY are displayed in the accomplishment of our redemption; in that *he hath reconciled us to himself by JESUS CHRIST*.—Man was created upright, immaculate, and in the image of GOD. Heavenly wisdom shone bright in his understanding, and true holiness sat enthroned in his heart.—But how soon, how fatally, did he fall! from what height of perfection, to what depth of degeneracy!—Since that destructive transgression, all flesh has corrupted his way; every man is become brutish in his knowledge; and the imagination of the thoughts of his heart is only evil continually. Our iniquities separated between us and our GOD, and our sins hid his face from us,” as from an abominable object. Nay, our sins accused us at his righteous tribunal, and, like the blood of Abel, cried to heaven for vengeance. Vengeance and fiery indignation was our expected doom, and eternal death the wages due to our offences.—What rendered the misery of mankind still more excessively deplorable, and only not desperate, was, that they *were without strength*; without any power to make satisfaction for their provocations, or extricate themselves from this abyss of wo.—O wretched, wretched man, if left in this state of guilt and ruin! If abandoned by the GOD, from whom thou hast ungratefully revolted, better had it been for thee never to have existed.

But behold the kindness and love of GOD our Saviour! Harken to the founding of his bowels and of his mercies towards us! “I have seen,”

said he (as in the case of enslaved Israel) "I have seen the affliction of my fallen creatures. They have undone themselves, but in me * is their recovery. Satan has deceived, and, deceiving, has destroyed them; but I, even I, will deliver them."—Wherewithal will the LORD accomplish this design? By his free, unmerited goodness. By the blood of bulls, or of goats, or of all the cattle upon a thousand hills? Contemptible to the last degree are such beggarly oblations; only so far as they typify the all-glorious sacrifice.—Was an angel charged with this important business, or the highest seraph bidden to interpose as the repairer of our breach? The angels were absolutely incapable of executing so great a work. It required a far abler agent, to negotiate our reconciliation. It must cost incomparably more to redeem guilty souls. Therefore, the GOD of our salvation "laid the help upon one that is mighty." He appointed, to the most momentous of all offices, the most illustrious of all beings. He appointed his own Son, the brightness of his glory, and the express image of his person.

Behold then the Son of GOD, taking our nature, that he may act as our Mediator. Admirable constitution! full of wonder, and full of grace!—How joyful to the sinner! The work must infallibly prosper in such hands. Such a Surety cannot fail of succeeding, in all he undertakes.—How gracious in the Father! Could there be a stronger assurance, or a more emphatical demonstration of his boundless beneficence, than to send the Son of his bosom; the Son of his eternal delight; the Son dearer to him than all worlds?—How condescending in the Saviour! Would Ahasuerus abdicate his imperial diadem, or the great ruler of Babylon

* See Hof. xiii. 9.

progreſs the honours of his enlarged dominions, to attend on the welfare of ſome ignoble captive that grinds at a mill, or of ſome infamous malefactor that is chained in a dungeon? Yet, the everlaſting Potentate of heaven and univerſal nature, undertakes a more humbling office of friendſhip, for a race of abject creatures, that dwell in duſt, and were doomed to hell.—Let every child of Adam look unto *CHRIST* by faith, as all the people of Iſrael looked unto Moſes, when he went into the tabernacle of the congregation to intercede before the LORD. (See Exodus xxxiii. 8.)

We have ſeen the *perſon* reconciling, let us next contemplate the *manner* of reconciling. A ſubject equally aſtoniſhing and delightful! The Father reconciled us to himſelf, by laying upon his Son the iniquities of us all; by admitting him to ſtand in our ſtead, and by exacting from him, the puniſhment which we had incurred.—GOD reconciled us to himſelf, not only by the humiliation, but by the ſuffering of this Prince of heaven; and not by ſome ſlighter ſuffering, but by his ſuffering unto death; and not by his undergoing a common death, but the moſt ignominious and tormenting of all deaths, the death of the croſs. “It pleaſed the Father,” ſays the apoſtle, “to reconcile all things to himſelf; making peace by the blood of the croſs.”—Be cauſe we deſerved ſhame, the LORD of glory was numbered with malefactors, and loaded with infamy. Be cauſe we deſerved the bitterneſs of death, the LORD of life endured the pangs of diſſolution, in their unabated and moſt racking extremities. Be cauſe we were obnoxious to the curſe of the law, therefore the ever-blessed “JESUS delivered us from the curſe of the law, being made a curſe for us.”

Glorious propitiation! and altogether as complete as glorious! What now ſhall terrify the true believ-

er? What shall stand between him, and his eternal hopes?—Shall Satan muster up his accusations, and set them in frightful array? Yet, though there may be much guilt, there is no condemnation to them that are in *JESUS CHRIST*.—Does the law take the guilty mortal by the throat, and, with its rigorous severity, say, “Pay me that thou owest?” It is paid, fully paid by the intervention and suretyship, not of a mean man, but of the mighty GOD made flesh.—Does divine justice demand satisfaction, for the wrongs received from sinners? It is not only satisfied, but most awfully glorified, by this wonderful oblation.—In short, this is a full, perfect, and sufficient sacrifice for the sins of the whole world. It vindicates the honour of GOD’S holiness; it displays his unsearchable wisdom; it manifests his unutterable goodness; it gives the most magnificent and lovely lustre to all the divine perfections.—May we not then, looking unto our bleeding Saviour, and pleading his inestimable propitiation, venture to adopt the apostle’s challenge? “Who shall lay any thing to the charge of GOD’S elect? it is GOD that justifieth;” not imputing our trespasses unto us, but transferring them to his dear Son. “Who is he that condemneth? it is *CHRIST* that died;” and, by his precious death, hath made reconciliation for iniquity, and brought in everlasting righteousness.

I have been the more copious upon this subject, because it is not only the grand point in my text, but is the very heart of the gospel; the fountain of all our comforts, and the foundation of all our hopes.—But I proceed, and with greater brevity,

Thirdly, To observe the benign import and beneficial tendency of the gospel-ministry, expressed in that remarkable clause, *He hath given to us the ministry of reconciliation*. Here I am not attempting to magnify my office, or to aggrandize the ministe-

cial character; but only to render our services *acceptable* to our brethren.—Some persons, whether through prejudice or mistake, are apprehensive of being terrified by our message, or “tormented before the time” by our doctrine. But can the news of reconciliation to the LORD GOD of hosts terrify, or the offer of remission of sins torment? How welcome should be the approach, or, to speak in the elegant language of a prophet, “how beautiful the feet of him that bringeth good tidings!” And can there be better tidings, more reviving, or more transporting, than those of the everlasting gospel? which saith unto *Zion*, “Thy iniquity is taken away, and thy sin purged:” thy GOD is reconciled; and, instead of abhorring thee as a rebel, is willing to embrace thee as a child.—When our armies have been in the field, and some very important, some decisive engagement drawing near; with what eagerness have you expected, and with what delight have you received, the account of complete victory gained? And is not our report equally worthy of all acceptance, which declares Satan vanquished, and sin destroyed: declares death abolished, hell deprived of its prey, and all the rich advantages of peace with heaven restored?—When Peter lay bound in prison, was the angel an unwelcome minister, who struck away his fetters, opened the gates of iron, and transmitted him, free and unmolested, to the cordial salutations of his friends? As you are all, by nature, in bondage to sin, our business is, to take you by the hand, and lead you out of this ignominious slavery, into the glorious liberty of the sons of GOD; while the Spirit of the Most High breaks off your shackles, and makes you free indeed.—What manna can be more refreshing than such a message? what balm more healing than such a service?—If, at any time, we arm our words with terror, and denounce the vengeance of

GOD on every soul of man that doth evil; this is only to awaken you from that gay insensibility, which would lull you into irretrievable ruin. It is like the gathering clouds, and the distant bursts of thunder, which might warn Noah to retire into the ark, before that infinitely more tremendous deluge came, which was to sweep the careless world away.—Whether, therefore, we display the allurements of divine love, it is for your delight; or whether we bend the bow of divine indignation, it is for your benefit; to win you to happiness, or drive you from misery. So that in every respect, and by all our ministrations, we are to be “helpers of your faith, and furtherers of your joy.”

And let not any one suspect, that a message of such free and rich grace, has a tendency to soothe men into supineness, or serve the cause of licentiousness. It is, of all other expedients, most effectually calculated to reconcile us to GOD, in another sense of the word; to subdue our enmity, and captivate our perverse affections; to impress our alienated hearts with adoring gratitude, and engage our refractory wills to dutiful obedience.—For, can we be cold and indifferent to such immense benightedness? can we affront and grieve such unspeakably tender kindness? What effect had David's clemency in sparing Saul's life, when it was in the power of his hand to have dispatched that implacable enemy? It overcame, for a while, even malice itself; it fetched tears of sorrow from the persecutor's eyes, and expressions of the most endeared affections from his lips.* And when GOD, the GOD to whom vengeance belongeth, not only spares the guilty wretches, but punishes his immaculate Son in our stead; when he bids the sword of Justice pass by our devoted heads, and sheathe itself in the

* I Sam. xxiv. 16.

OF RECONCILIATION. 37

heart of his beloved Son; can we resist such heavenly goodness? can we spurn such bowels of mercy? Must not love, so divine and infinite, melt even the most obdurate heart; make us fling down, with abhorrence, the weapons of rebellion, and constrain us, sweetly constrain us to obedience? *

Let me now, conformably to my sacred commission, beseech you all to be reconciled. Especially let me beseech the humble penitent, and the haughty, self-righteous moralist.—Ye humble penitents, that are convinced of sin, and mourn for sin, be of good comfort. GOD has abounded in the riches of his grace towards you, and has given you a ransom to rely on, of higher dignity than all heavens, of more value than all worlds. The men of Tyre made Blastus, the king's chamberlain, their friend; † the GOD of glory has constituted his dear Son, your atoning sacrifice, your prevailing advocate. The men of Tyre desired conditions of peace; the LORD JESUS hath both obtained and fulfilled the conditions of your peace. Could there be a more glorious person chosen to act as your reconciler, than the Prince of heaven, and Heir of all things? could there be a more effectual method of reconciliation, than his obedience unto death, even the death of the cross?—Fly then to this all-sufficient Redeemer. Rely on his most meritorious and satisfactory sufferings. Be your sins ever so numerous, ever so enormous, these need be no bar to your acceptance. For GOD has received an atonement; an infinite atonement GOD has received. So that he can admit you to his favour, un-

* Mr. Hervey has added, by way of a note, the following words, in the copy which he transcribed, and from which this is printed. "When I preached this sermon, I recapitulated, in this place (as you, or any reader may do if he pleases) the preceding heads; but I thought it unnecessary to transcribe such a recapitulation."

† Acts xii. 20.

worthy as you are, without the least blemish to his avenging justice. He can, he will admit you, as freely, as if you had never done amiss. Trust, therefore, in your reconciling Saviour. Place a cheerful confidence in his propitiating merits. Only let the grace of GOD, which has appeared with such transcendent loveliness in the bleeding *JESUS*, let this grace teach you, with a prevailing efficacy, “to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.”

As to those of a contrary character, who are righteous in their own eyes, what shall I say? Shall I decry the exercise of morality, or disparage the duties of holiness? GOD forbid. The gospel is a doctrine according to godliness, and true holiness is the health, is the happiness of the soul. These duties, issuing from faith, and recommended by the intercession of *CHRIST*, are acceptable to the divine Majesty. But these are *not* your SAVIOUR. GOD has not reconciled the world to himself by their *own* pious practices, but by his Son *JESUS CHRIST*.—Can your charitable deeds expiate your innumerable offences? As soon may a single drop of pure water correct and sweeten the unfathomable brine of the ocean. Can your defective performances satisfy the demands of a perfect law, or your wandering devotions screen you from the displeasure of an injured GOD? As well may your uplifted hand eclipse the sun, or intercept the lightning when it darts through the bursting cloud.—There is no other name given under heaven, whereby you may be reconciled to GOD, and saved from wrath, but only the name, only the name, remember, of *JESUS CHRIST*. Here fix your hopes, and you shall never be disappointed. Fix them on any other object, and everlasting confusion will ensue.—We beseech you therefore, in GOD’S stead,

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we beseech you for your own soul's sake, reject not this abundant mercy, neglect not this *GREAT SALVATION*.

Now, unto him who has reconciled us to himself, and washed us from our sins in his Son's blood, be glory and thanksgiving, love and obedience, henceforth and for ever.

A DEFENCE, by R. Y. of the foregoing Sermon, from the groundless Objections raised against it by some inconsiderate readers.

IT is scarcely credible, that any one should assert, that Mr. Hervey's posthumous sermon on the *Ministry of Reconciliation*, is contradictory to the dialogues in *Theron and Aspasio*, and affirm, that it has done injury to the work.—But such an assertion is easily refuted.—This complaint is either lodged by the friends or foes of the deceased: If by his friends, when I suppose it is because the doctrine of imputed righteousness, which makes so great a figure in those dialogues, is not mentioned in the sermon.—These people would do well to consider, that if it is not mentioned, it is strongly implied; and what is strongly implied in this place, cannot be contradictory to what is expressed in others. In that sermon, do we not read in the strongest terms, “That our iniquities are imputed to *CHRIST*, by the *FATHER'S* admitting him to stand in our stead, and exacting from him the punishment which we had incurred?” Do we not here find, “*GOD* reconciling us to himself, not only by the humiliation, but by the sufferings of the Prince of heaven? and not by some slighter sufferings, but by

“ his sufferings unto death ; and not by his under-
 “ going a common death, but the most ignomi-
 “ nious and tormenting of all deaths, the death
 “ upon the cross ? ”

And, as we find the imputation of our sins so plainly asserted here, so we find in the Dialogues, that “ this part of our LORD’S meritorious humi-
 “ liation is, by a very usual figure, put for the
 “ whole. The death of *CHRIST* includes, not on-
 “ ly his sufferings, but his obedience. The shed-
 “ ding of his precious blood, was at once the grand
 “ instance of his sufferings, and the finishing-act of
 “ his obedience. In this view it is considered, and
 “ thus it is interpreted by his own ambassador,
 “ who, speaking of his divine MASTER, says,—
 “ *He was obedient unto death, even the death of the*
 “ *cross.*—When the scripture ascribes our justifica-
 “ tion to the death of *CHRIST*, we are not to think
 “ that it would set aside, but imply his obedience.”
 Now, if we are not to think this of the scripture, in Mr. Hervey’s opinion, how then can we think it of him ? And, without thinking it, where lies the inconsistency between the sermon and the dialogues ?

But I rather imagine, that the charge is brought by Mr. Hervey’s enemies. Some of these people, to avoid being thought Socinians, seem willing to allow the satisfaction of Christ, while they declare against the doctrine of justification by the imputation of his righteousness ; and such are extremely willing to interpret Mr. Hervey’s silence into a consent to their own pernicious sentiments: *Theron* and *Aspasio* is a dead weight upon them ; they have not nor can they answer it ; willingly, therefore, would they come off, by saying the author had contradicted himself. But false is their pretence, and as false is their profession. That they allow the satisfaction of Christ for imputation, is as reasonable, and as justifiable, in the one case as in the other ; they both

stand upon one and the same footing, so he that throws down one, throws down both; whoever rejects the doctrine of our Saviour's righteousness being imputed unto man, rejects, by so doing, the doctrine of man's sins being imputed to our Saviour, and all the consequences of it; or, in other words, he who rejects the doctrine of free justification, rejects, by so doing, the doctrine of Christ.

As the main design in writing *Theron* and *Aspasio*, was to prove the fundamental doctrine of justification by the imputed righteousness of Christ; and as it appears that the sermon does not contradict it in this most important article; I suppose it will be allowed, that the charge of contradiction, as to what is most material, is entirely got over. But, perhaps, in a matter of less consequence, it may still be objected, that Mr. Hervey, in the Dialogues, appears plainly to be Calvinistic, in the doctrine of PARTICULAR redemption; but, in the sermon, he says expressly, that *Christ's death is a full, perfect, and sufficient sacrifice for the sins of the WHOLE world*.—The church of England says this, as well as Mr. Hervey, in the office for the communion; and yet no unprejudiced person will question, but she is perfectly Calvinistical in her articles and homilies.

The truth is, there is no Calvinist but will allow, that the satisfaction of Christ is full, perfect, and sufficient for ALL; but then they distinguish between the sufficiency and efficiency of his sacrifice. With regard to the value of the oblation, it is sufficient for the redemption of every man; with regard to its efficacy, as every man is benefited by the death of Christ, so Christ died for him: but these benefits are not of one kind.—Some are common to every man: all the earthly blessings which unbelievers enjoy, are the fruits of Christ's death; so far as they are benefited by him, so far he died for

them: other benefits belong to the members of the visible church, and are common to all those who live under the gospel: many graces such may receive from Christ, which, through their own fault, are not saving; and, so far as they are benefited by Christ, so far Christ died for them: other benefits still, according to the will of God, and the intention of the Mediator, are peculiar to those which he himself says are given unto him by the Father; his sheep, his elect, such as a true faith, regeneration, sanctification, adoption, &c. In this sense, say those Christians called Calvinists, Christ died for his people only, to bring them effectually to grace and to glory. This system only is consistent with Mr Hervey's notion of free grace.

The Arminian scheme is, That Christ died with a purpose to make the salvation of every man in the world possible, without any manner of difference, whether they are believers or unbelievers: That he died, not to bring any man actually to salvation, and make him a partaker of righteousness and life, but to purchase a possibility of salvation and reconciliation, so far as that God might, consistent with his justice, receive men into favour, upon condition of faith and repentance. This faith and repentance, say they, Christ merited not; for if he had, then God had been bound to give them unto every man, and so every man must have been saved. Thus, you see, according to these gentlemen, Christ died equally for all the world; and the reason why some are saved, lies wholly in themselves, in attaining to that faith and repentance, by the good use of their natural powers, which Christ did not purchase for them. This is the meaning of every Arminian,* let him express himself however

* That the reader may still more clearly apprehend the doctrine of Mr. Hervey, who was a Calvinist,—and the difference between *him* and the Arminians, the following note is subjoined.

he will. And how far this is inconsistent with Mr. Hervey's exhortation to the self-righteous moralist, in the close of this sermon, I believe I need not tell you. Indeed, Mr. Hervey engages not here in the controversy at all; but (going upon what both sides are agreed in; viz. the sufficiency of Christ's sacrifice to save all that will believe) he invites all his hearers to fly unto him for salvation. Now, if he

"The Arminians are supposed by some (who are not sufficiently acquainted with their tenets) to maintain that we are to do *something* for ourselves, and Christ to do the rest; or, in other words, that we have *partly* a righteousness of our own, and that Jesus Christ is to make up the deficiencies of that righteousness. This, however, is not the common divinity of the Arminians. They have no such notion of a *patch-work* justification, or that we are saved *partly* by the imputation of Christ's merits to make up the deficiencies of our own. But the principles of their scheme are briefly these.—That Christ is the *sole* and *only* author of our salvation, not by *imputing* his righteousness to us, but by *purchasing* such *favourable terms* of reconciliation for us, and by *restoring* to us such *abilities* to fulfil them, by means of which we can only become *capable* of being justified in the sight of God. Therefore we say, that those in this life, who have used well the *grace* that is *given* them, and conformed to the terms of the gospel, *God doth justify*: That is, were he to call them to the bar of judgment and try them, he would acquit, or pronounce them not guilty.—Because Christ, by his meritorious death and sufferings, having purchased for them the *law of repentance*, as the law by which they are to be judged and tried; and they having *through grace* fulfilled the law, *i. e.* become *true penitents*, God therefore, *for the above merits of Christ*, admits of their qualifications, forgives them their offences, and rewards them as if they had never offended. Here then is no *splitting* of the *imputation*, no *copartnership* with Christ: but Christ's righteousness is represented, as the *sole procuring cause* of our salvation, and ours as only the *applying cause*, by performing the requisite conditions: *i. e.* They both tend to different *ends*; one to *procure* the terms of justification, and the other to *perform* them.—So that, in short, according to this scheme of the Arminians, our justification is not *made up partly* of Christ's righteousness, and *partly* of our own; for his righteousness is not *partly* imputed, but not at *all* imputed, in the Calvinistical sense of imputation. In order to make this difference of opinion still clearer, it must be observed, that the Calvinists (being accustomed to their ideas of *imputative* righteousness)

never enters into the merits of the cause, how can he be guilty of inconsistency.

Upon the whole, then, this is a most excellent sermon. As the dialogues in *Theron and Aspasius* were, so is this, the true offspring * of him who now rests from his labours, and his works do follow him; the offspring of him who always sought to exalt the Saviour, to humble the sinner, and to promote holiness.

" imagine, that when the Arminians affirm the necessity of inherent righteousness, in order to justification, that they mean a borrowing of Christ's imputative righteousness, to make up the deficiencies of our own. Whereas, the Arminians, indeed, suppose, that Christ did not, in any degree, fulfil the terms of justification in our stead; but, on the contrary, having purchased them for us, and procured us sufficient powers and abilities of performing them, he left us to co-operate with those powers, and so to fulfil them ourselves." This is a fair, candid, and consistent state of the Arminian doctrine. No one can say it is misrepresented; for it is here given in the very words of an eminent divine, and dignitary of the church of England, who is himself an Arminian.---How much superior the Calvinistic (which was Mr. Hervey's) doctrine is, to humble the sinner, to exalt the Saviour, and to promote holiness, let every reader judge.

* The sermon itself, in Mr. Hervey's own writing, is now in the hands of the Rev. Mr. Robert Knight, the present Rector of Weston-Favell, who married Mr. Hervey's youngest sister.

The CROSS of CHRIST
the Christian's Glory.

GAL. vi. 14.

THE Cross of *CHRIST* was the favourite topic of St. Paul's contemplation:—the Cross of *CHRIST* was the chosen subject of his sermons, and the grand theme of his writings.—At all times, and in every capacity, he professed, he avowed, he *gloried* in the Cross of *CHRIST*.—Nay, what is very remarkable, he gloried in *nothing* else;—and, what is still more observable, he *abhorred* the thought of glorying in any thing else. He speaks of such a practice in the language of detestation and dread, accounting it a high degree both of folly and of wickedness: *GOD forbid that I should glory, save in the Cross of our LORD JESUS CHRIST.*

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It may therefore be an employ worthy of our present attention, to inquire into the *nature*, the *reasonableness*, and the *wisdom* of this resolution.—All which, I hope, will appear, if we consider,

- I. In what the apostle would *not* glory.
- II. In what he *did* glory.
- III. What *reason* he had to glory in the Cross of *CHRIST*.

These points being briefly dispatched, I shall beg leave to add a word of *application*, suggested by the tenor of the discourse, and adapted to the circumstances of my several hearers. And may that adorable *JESUS*, who has exchanged his Cross for an heavenly crown, accompany all with his *divine blessing*!

Let us then inquire,

I. In what the apostle did *not* glory.—Not in the *greatness* of his *learning*, as a scholar. He was brought up at the feet of Gamaliel; educated by the most famous tutor of the age. Nor was his genius, or his industry, inferior to the other advantages of his education. Yet all these advantages, with their correspondent acquisitions, he accounted no better than pompous ignorance, or refined folly.

Not in the *strictness* of his *life*, as a Jew.—In this respect he profited above his equals; *was taught according to the perfect manner of the law of the fathers*;* *after the strictest sect of their religion he lived a Pharisee*: † was zealous, exceedingly zealous, of the whole ceremonial law, and of all the traditional constitutions. Which accomplishments must

* Acts xxii. 3.

† Acts xxvi. 5.

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finish his character among his countrymen; must open his way to some of the first honours of the nation; and give him a name among those worthies, who were reputed *the excellent of the earth*. But what others counted gain, this *he* counted loss for *CHRIST*.

Not in the *eminency* of his *gifts*, nor in the *extent* of his *usefulness*, as a Christian minister.—He had been caught up into the third heaven; had heard the words of GOD, and seen the vision of the ALMIGHTY; had wrought all manner of wonders, and signs, and mighty deeds.—What was still more valuable, he had planted churches, and converted souls. His labours were gone out into all lands, and his words into the ends of the earth.—Yet all these acquirements, before the infinite GOD, were *defective*; all these performances, in point of justification, were *insufficient*. Therefore, in *none* of these he gloried.—Which reminds me of the second inquiry:

II. In what the apostle *did* glory.—He gloried in a cross. Strange! What so *scandalous* as a cross? On a cross rebellious slaves were executed. The cross was *execrable* among men, and *accursed* even by GOD.* Yet the apostle glories in the cross.—Crucifixion not being used among us, the expression does not sound so *harsh*, neither is the idea so *horrid*. But, to the ear of a Galatian, it conveyed much the same meaning, as if the apostle had gloried in a halter, gloried in the gallows, gloried in a gibbet.†

* Gal. iii. 13.

† Some persons, I am informed, were disgusted at these words, *halter, gallows, gibbet*; they are so horridly contemptible!—To whom I would reply, that the cross, in point of ignominy and torment, included *all this* and *more*. Unless the English reader forms to himself some such image, he will never be a-

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“Stupid creature,” perhaps some may reply, “to undervalue the most substantial endowments, and glory in infamy itself!”—But stop a moment, and hear the apostle farther. He glories in the cross of *CHRIST*; that illustrious person, who was *anointed* to be the all-instructing Prophet, the all-atoning Priest, and the all-conquering King of the church.—In the cross of *CHRIST JESUS*; who, by the discharge of all those important offices, should *save* his people from the dominion of sin, and from the damnation of hell.—In the cross of *CHRIST JESUS* our LORD; and not ours only, but LORD of all: who doth according to his will, in the army of heaven, and among the inhabitants of the earth; * *who hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.* †

And is it possible for any human heart to contemplate the cross of so *divine* a being, and not to glory? Is it possible to say, *Angels, he rules over you; but he died, he died on a cross for me; and not exult in such transporting beneficence?*—This will be more evident, if we examine,

III. What *reason* the apostle had to glory in the

ble to apprehend the scandalous nature and shocking circumstances of his divine Master's death.

The words, I must confess, were *diversified*, and the sentiment was *reiterated*, on purpose to affect the mind with this astonishing truth. Neither can I prevail upon myself to expunge the expressions; unless I could substitute others of a more ignominious and execrable import. Only I would beg of the serious reader, to spend a moment in the following reflection:—
 “Is it so, that a *polite* and *delicate* ear can hardly endure so much as the *sound* of the words? How amazing then was the condescension! how charming and adorable the goodness of GOD'S *illustrious Son*, to bear all that is signified by these intolerably-vile terms! bear it *willingly*, bear it *cheerfully*, for us men, and our salvation!”

* Dan. iv. 35.

† Rev. xix. 16.

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cross of *CHRIST*.—The cross, though in itself an ignominious tree; yet being the cross of *CHRIST*, is infinitely ennobled. It becomes the tree of life; it bears the divinest fruit; its clusters are all spiritual and heavenly blessings. Two or three of those clusters you will permit me to select; and may the GOD of all mercy make them better than a feast to every humble soul.

One blessing is the *pardon of sin*: the pardon of all sin, original and actual; sin that is remembered, and sin that is forgotten; sin, however circumstanced, or however aggravated. The pardon of all was purchased by the death of *CHRIST*;—completely purchased:—so that, against the true believer, sin shall never rise up in judgement; *shall not so much as be mentioned unto him*; * shall be done away, as though it had never been. For thus saith the ambassador of the Prince of peace, *Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things.* †.—Oh, my soul! my guilty soul! what are all the kingdoms of the world, and the glories of them, compared with this ineffable blessing! Yet this is but one among a multitude.

Another benefit, accruing from the cross of *CHRIST*, is *reconciliation with GOD*.—*When we were enemies, we were reconciled to GOD by the death of his Son.* ‡ Not pardoned only, but accepted; from a state of *enmity*, restored to a state of *favour*; even that *favour which is better than life*. ||—A privilege of such superlative excellency, that it was celebrated in the hymns of angels. When the heavenly host uttered a song, *this* was the subject of their harmonious joy; *Glory be to GOD in the highest*;

* Ezek. xviii. 22.

† Acts xiii. 38, 39.

‡ Rom. v. 10.

|| Psal. lxi. 3.

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and on earth peace, good will towards men. * “By the birth of this wonderful child, and the death he shall sustain, peace is made between heaven and earth: and not *peace* only, but a divine *friendship* † commences. GOD regards the poor apostate race of men, not only without indignation, but with complacency and delight. *He rejoices over them to do them good.*” ‡

Another benefit is *holiness*; or, if you please, the true, the Christian morality.—Let none think, the believer in JESUS disparages *true morality*. True morality is the image of the blessed GOD; it is most charmingly delineated throughout the whole Bible; it is the beginning of heaven in the human soul; and its proper origin is from the cross of our divine Master.—For, through the merits of his death, sinners are made partakers of the *Holy Spirit*; who writes upon their hearts, and makes legible in their conversation, what was anciently written upon the mitre of the high priest, HOLINESS TO THE LORD.—And oh! what a *motive* is the cross of *CHRIST* to the exercise of every virtue! *He died; my LORD, my JUDGE, my KING, died; to redeem me from all iniquity, and make me zealous of good works.* How powerfully, far beyond any

* Luke ii. 14.

† There seems to be a beautiful *gradation* in this angelic hymn. *Good will* is more expressive, and denotes a richer blessing, than *peace*.—The original *Eudoxia* is a word of the most amiable and noble meaning. It signifies a very *high esteem*, and a very *tender benevolence*. By a word of the same import, the almighty Father expresses his infinite satisfaction in the person and undertaking of his beloved Son. *Matth. iii. 17.*

Would my reader have the liveliest paraphrase on this passage, or see the actings of this divine complacency described with inimitable delicacy; let him attend to the prophet Zephaniah: *The LORD thy GOD, in the midst of thee, is mighty. He will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.* chap. iii. 17.

‡ Deut. xxviii. 63.

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naked instructions, or abstract reasonings, do such considerations invite us,—urge us,—constrain us, to renounce all ungodliness, and adorn the gospel of GOD our SAVIOUR!*

Another blessing is *victory over death*.—This also is the fruit of that once detested, but now ever-beloved tree. For thus it is written, *That, through death, he might destroy him that had the power of death, that is the devil; and deliver them who, thro' fear of death, were all their lifetime subject to bondage.* † The devil is said to have the power of death; because, by tempting too successfully our first parents, he brought death into the world; because, by tempting their posterity to sin, and too often prevailing, he arrays death in horror; he arms death with its sting. But *CHRIST*, by expiating our guilt, has disarmed this last enemy; has taken away its sting; and made it not loss, but gain to die. ‡—The gay, and the healthy, know not how to form any estimate of this deliverance: nor can any words of mine describe it with proper energy. Go to *dying beds*; there you will learn its true worth. Ask some agonizing friend; he, and he alone, can tell you, what a blessing it is, to have the king of terrors converted into a messenger of peace.

One blessing more I would mention, and earnestly wish it, in due time, to all my hearers; *an entrance into heaven*. This too is the produce of our REDEEMER'S crosses.—St. John saw a bright assembly of happy beings, clothed with white robes, and

* 2 Cor. v. 14.

Religion! thou the soul of happiness:
And, groaning Calvary, of thee! There shine
The noblest truths; there strongest motives sting!
There sacred violence assaults the soul;
There nothing but *compulsion* is forborn.

Night-Thoughts, No. IV.

† Philip. i. 21.

Heb. ii. 14, 15.

palms in their hands, rejoicing before the throne of GOD. *These*, said one of the venerable elders, *are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the LAMB.* THEREFORE, *are they before the throne.* *—*They came out of great tribulation*: they suffered, it is probable, in the service of CHRIST: perhaps they laid down their lives for his sake. But *this* was not their passport into the regions of bliss. —*They washed their robes in the blood of the LAMB*: they had applied to their own souls the merits and atonement of the crucified JESUS. By *this* means, they were presented without spot, and blameless; on *this* account, they were admitted to “see the King” of heaven in his beauty; † and to be ever, ever with the LORD.

Since then the cross of CHRIST was *demonstrative* of such stupendous love; since it is *productive* of benefits innumerable, invaluable, and eternal; was there not a *cause* for the apostle to glory on this behalf?—Nay, might not the very stones have cried out, to reproach him with *insensibility* and *ingratitude*, if he had neglected to glory in the cross of CHRIST?—And since this love was shewed, these benefits were procured, not for *him* only, but for *us*, and for all generations; does not this afford me an opportunity of applying the doctrine to each particular hearer?

1. Let me address, or rather let me congratulate, my *brethren in the ministry*.—Though you cannot control the laws of nature; though you cannot see into the secrets of futurity; you have the same cause of glorying with the very chiefest of the apostles; a cause of glorying, which that holy man of GOD esteemed far above all such miraculous abilities. You have the cross of CHRIST,

* Rev. vii. 9, 14, 15.

† Is. xxxiii. 17.

For your *study*, as *men* ;
 For your *hope*, as *Christians* ;
 For your *preaching*, as *ministers*.

For your *study*, as *men*.—Here the *reasoning* faculties may exert themselves with everlasting improvement, and everlasting delight.—Here we contemplate the wonders, the unparalleled wonders of a GOD made *man* ; dying as a pattern of patience, as a martyr for truth, as an all-perfect sacrifice for sin.—Here the LORD JEHOVAH hath fully granted, what his servant Moses * so earnestly requested; he hath made *all his glory* to pass before the astonished eyes of angels and of men. Here *Justice* has set her most awful terrors in array; even while *Goodness* appears, with inexpressible loveliness, and the most attractive beauty.—Here *Truth*, more unshaken than a rock, takes her immoveable stand; and *Mercy*, tenderer than the mother's tear, yearns with bowels of everlasting pity.—In a word, the cross of *CHRIST* is a conspicuous theatre, on which *all* the divine perfections unite, and harmonize, and shine forth with transcendent lustre.

As *Christians*, we have, in the cross of *CHRIST*, the *richest provision* for our own spiritual wants. This is a foundation of the sublimest *hope*, and a fountain of the most exuberant *joy*: this affords matter for the deepest *humility*, and yields fuel for the most flaming *love*. Faith in our crucified JESUS, is an ever-active principle of the most chearful and exact *obedience*; is an ample and inexhaustible magazine, from which we may fetch arms to conquer, absolutely conquer, the allurements of the world, the solicitations of the flesh, and the temptations of the devil.—By this a way is opened for us into *the holy of holies*: and what may we not venture to ask, what may we not expect to receive, who have the

* Exod. xxxiii. 18.

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blood of the everlasting covenant to plead, in all our approaches to the throne of grace?—Having therefore *such* an high-priest; having, in his cross, *unsearchable* riches; who shall make our glorying void? what shall hinder us from rejoicing, and saying, “Blessed be GOD for these opening beauties
“ of spring! blessed be GOD for the expected
“ fruits of autumn! blessed be GOD for ten thousand
“ sand thousand gifts of his indulgent providence!
“ but, *above all*, blessed be GOD for the cross of
“ *CHRIST*?”

As *ministers* of the gospel, we are not left to set before our hearers a system of *refined Heathenism*; or to entertain them with *cold spiritless* lectures of virtue. No; we have the *infinitely-tender* love, the *immensely-free* grace, of the bleeding, dying IMMANUEL, to display—to improve—to enforce. And is there a topic in the whole compass of *oratory*, is there an argument amidst all the stores of *reason*, so admirably calculated to touch the *finest* movements of the soul? to strike all the *inmost* springs of action, with the most persuasive, the most commanding energy?—Would we alarm the *supine*, or intimidate the *presumptuous*? we may call them to behold GOD’S own Son weltering in blood, GOD’S own Son transfixed with the arrows of justice: we may bid them consider, if judgement begins with the immaculate MEDIATOR, where shall the irreclaimable sinner appear? how will he *escape* the stroke? how *bear* the weight of GOD’S everlasting vengeance?—Would we comfort the *distressed*? we may point them to an atonement, whose merits are infinite, and able to save to the *very utmost*: * we may lead them to a righteousness, whose efficacy is unbounded, and sufficient to justify the *ungodly*. And what *balm* can be so sovereign

* Heb. vii. 25.

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for a wounded conscience?—Are we to support the *weak*, and animate the *doubting*? here we may shew them promises, free promises, * exceeding great and precious promises, ratified by the oath of JEHOVAH, and sealed by the blood of his Son. And what *cordials* can be so restorative to the drooping Christian?

In short, the doctrine of the cross is suited to answer all the *great ends* of our ministry, and promote all the truly-*valuable interests* of our people. By this the HOLY SPIRIT delights to work: and this, O Satan, *shall be thy plague*; this, O sin, *shall be thy destruction*. †—However, therefore, the cross might be to the Jews a stumbling-block, and to the Greeks foolishness; GOD forbid that *we* should glory in any thing else:—Let this be the *Alpha* and *Omega*, the beginning and ending, ‡ of all our *public ministrations*.—Let us leave a favour of this knowledge, which is far better than precious ointment, in every *private company*!—Let it appear, from *all* our conversation, that the *affections* of our heart, and the *labours* of our life, are devoted, wholly devoted, to our adored REDEEMER'S cross. —Happy the people who are under the care of such

- * To man the bleeding cross has promis'd all:
The bleeding cross has sworn eternal grace:
Who gave his life, what grace will he deny?

Night-Thoughts, No. IV.

† Hos. xiii. 14.

‡ The author who could write the *spirited* and *weighty* lines which follow, must doubtless have had this conviction deep on his heart.

—Thou, my all!

My theme! my inspiration! and my crown!
My strength in age! my rise in low estate!
My soul's ambition, pleasure, wealth!—my world!
My light in darkness! and my life in death!
My boast through time! bliss through eternity!
My sacrifice! my GOD!—What things are these!

Night-Thoughts, No. IV.

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ministers ! and *blessed* the *ministers* who walk according to this rule !

2. Let me exhort all *true believers* ; those who are *vile* in their own eyes, and to whom CHRIST alone is *precious*.—Remember, brethren, what is written in the prophet : it is a description of your state ; it is a direction for your conduct. *In the LORD, the LORD JESUS CHRIST, shall all the seed of Israel be justified, and in him shall they glory.**

Let none say, that religion is a *gloomy* or *uncomfortable* state ; I call upon you this day to *rejoice*. † Let none say religion is a *mean* or *despicable* thing ; I call upon you this day to *glory* ; and have the *divine* authority for both. ‡—You will dishonour the blessed JESUS, you will disparage his surpassing excellency, if you do not *confide* in him, and make your *boast* of him. CHRIST is King of heaven, CHRIST is Judge of the world, CHRIST is GOD over all. And of *such* a SAVIOUR shall we not glory ? Yes, verily ; and in all circumstances, and on every occasion.

Amidst your manifold *infirmities*, glory in CHRIST. For, though he was crucified in weakness, he hath all power in heaven and earth. And it is written before him, it is one of his immutable decrees, *sin shall not have dominion over you.* ||—Amidst your various *failings*, glory in CHRIST.—For his righteousness covers all your imperfections, his righteousness secures you from wrath and condemnation ; and, though deficient in yourselves, you are com-

* Isa. xlv. 25.

† 'Tis this makes *Christian triumph* a command ;

'Tis this makes joy a *duty* to the wise.

Night-Thoughts, No. IV.

‡ *Kavxas*, the word in our text, denotes the act of *rejoicing*, as well as of *glorying*. Thus it is translated, Rom. v. 12. And indeed this it always implies.—See Psal. v. 11. Psal. cxlvi.

5. Sept. transl.

|| Rom. vi. 14.

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plete in him.*—Under the pressure of *tribulations*, lift up your heads, and glory in the cross; because the Captain of your salvation was made perfect through sufferings. If you suffer with him, you shall also reign with him. And the sufferings of this present time are not worthy to be compared with the happiness which CHRIST hath purchased with his agonies; and will quickly bestow on his people.—When *death* approaches, death that cuts off the spirit of princes, and is terrible among the kings of the earth; do you still glory in the cross. Adhering to this banner, you may boldly and triumphantly say, *O death, where is thy sting? O grave, where is thy victory?* †—When that great, tremendous day shall come, which puts an end to time and terrestrial things; when that awful, that majestic voice is heard, which commands all the race of Adam to appear at the bar; then, my dear brethren in CHRIST, then also shall you glory in the cross. When others, in an agony of terror, call upon rocks to fall on them, and mountains to overwhelm them; *this* shall be your sedate appeal; rather, *this* shall be your heroic challenge; *Who shall lay any thing to the charge of GOD'S elect? It is GOD that justifieth; who is he that condemneth? It is CHRIST that died.** —Then shall you enter the harbour of eternal rest;

* Col. ii. 10.

† 1 Cor. xv. 55. This is evidently the language a conqueror, addressed to some formidable, but vanquished enemy.---We shall form no improper idea of this significant and beautiful passage, if we picture to ourselves the good apostle, in the attitude of those Hebrew captains, who set their feet on the necks of the five Canaanitish kings, Josh. x. 24. If we suppose him, in such a posture, to utter this animated exclamation, or rather this *pious insult*, over the two grand, but prostrate adversaries of mankind: "*O death, where is now thy sting, since CHRIST has expiated sin, by the sacrifice of himself? O grave, where is now thy victory, since CHRIST is both risen himself, and has ascertained to his people a joyful resurrection?*"

‡ Rom. viii. 33, 34.

not like a shipwrecked mariner cleaving to some broken plank, and hardly escaping the raging waves; but like some stately vessel, with all her sails expanded, and riding before a prosperous gale. *

3. Let me caution the *self-righteous*: those who more frequently think of *their own* piety than of *CHRIST'S* obedience; are more apt to cry out with the Pharisee, *I am no extortioner, no adulterer*; than to confess with the publican, *GOD be merciful to me a sinner*.—What shall I say to these persons? Let me not be thought censorious, when my only aim is to be faithful. Beware, I beseech you, beware, lest you build for eternity, not on a rock, but on the sand. However you may appear in your own sight, before the adorable majesty of the everlasting GOD; before the consummate perfection of his holy law, you are less than nothing, you are worse than nothing: you are, indeed you are, deficiency and sin. Renounce, therefore, renounce all dependence on self. Trust no longer in a refuge of lies; lest all your admired attainments, at the day of final retribution, be like straw, and hay, and stubble, in Nebuchadnezzar's burning fiery furnace.—Imitate the blessed penman of my text. Are you blameless in your external carriage? so was he. Are you exemplary in many points? so was he. Yet all this righteousness he accounted but dung, for the excellency of the knowledge of CHRIST JESUS his LORD. *—Be this your pattern. Write emptiness upon your own duties, emptiness upon your own works; and you shall be filled with all the fulness

* St. Peter's expression, Εἰσοδος πλουσιῶς ἐπιχορηγῆσεται, is perhaps too nervous, and too noble to admit of an adequate translation. The above comparison is, I think, a very pertinent illustration of the delicate sentiment, and the delightful doctrine. A ship wafted into the port, under the full influence of wind and tide, seems to afford the finest representation of a large, a rich, an abundant entrance; 2 Pet. i. 11.

† Phil. iii. 8.

THE CHRISTIAN'S GLORY. 59

of GOD your SAVIOUR. Every other cause of glorying will be like the morning cloud, or the early dew, which *passeth away*: * but this cause of glorying will *stand fast for evermore as the moon*, and *as the faithful witness in heaven*. †

Can I conclude, without adding a word of admonition to the *wicked*? those, I mean, who are enemies to the cross of CHRIST; who mind earthly things, but neither hunger nor thirst after righteousness.—My soul remembers the wormwood and the gall of such a state, and cannot but tenderly pity these unhappy people.—Alas! my friends, what have *you* to glory in? The devil and his angels expect, ere long, to glory in your destruction. Those malignant fiends are eying you as their prey, and are impatient to begin your torment. Great, inexpressibly great, is your danger: the LORD almighty open your eyes to discern it.—Nevertheless, your case is not desperate. You may yet be *delivered*, “as a bird out of the snare of the fowler.” Look unto the crucified JESUS. *Why* does he hang on that bloody tree? *why* are his hands pierced with iron? *why* is his body racked with pain? *why* his heart torn with anguish? It is for *you* sinners, for *you*. That blood is poured out, to cleanse *you* from guilt; those wounds are sustained, to heal *your* consciences; that anguish is endured, to obtain rest for *your* souls.—In that mangled body *dwells all the fulness of the Godhead*. ‡ Great, beyond imagination great, is the merit of those sufferings. Why then, O! why will you die? why will you perish for ever, who have an *all-sufficient* propitiation in the cross of CHRIST? Fly to this sanctuary: fly, before it be too late: fly, without a moment's delay. 'Tis an *invincible* sanctuary. None

* Hos. vi. 4.

† Psal. lxxxix. 37.

‡ Col. ii. 9.

60 THE CROSS OF CHRIST, &c.

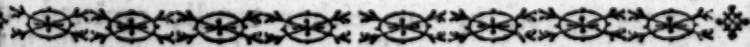
ever perished that fled by faith to the compassionate, the *divinely-compassionate*, REDEEMER.—His death shall be a full satisfaction for your iniquities. A sense of his immensely-rich goodness shall *win* your affections; shall incline (what all the threatenings of damnation could never effect) shall incline you to *lothe* your sins, and to *love* his service; shall smoothen your path, and expedite your progress, to the regions of immortal honour and joy.

Having now, with great plainness of speech, addressed my *brethren* in the *ministry*; having exhorted *believers*, cautioned the *self-righteous*, and warned the *wicked*; let me commend the whole to your *serious recollection*, and to God's *gracious benediction*.—And, “O LORD most holy! O GOD most mighty! O holy and merciful SAVIOUR! by “thine agony and bloody sweat—by thy *cross* and “*passion*”—let not the word now spoken be in vain in the LORD! *Amen*, and *amen*.”

THE
TIME OF DANGER,
THE
MEANS OF SAFETY,
AND THE
WAY OF HOLINESS.

BEING

The Substance of THREE SERMONS, preached
on the Public FAST-DAYS in 1757.



P R E F A C E.

SHOULD any one ask, "Why does this author publish his sermons when the fast is *gone* and *forgotten*?"—For this very reason he publishes, that the fast, though gone, may not be forgotten; that we may remember the sins we confessed, and the miseries we deprecated; remember the vows of GOD, which are still upon us; and the snares of death, which are still around us.

Should it be further asked, "Why does he obtrude himself on the public, when so many *eminent* writers have already made their appearance?" Does he bring with him any distinguished excellency of composition, any superior force of argument, or uncommon delicacy of sentiment? No such thing. He pretends to nothing refined or extraordinary; he affects neither brilliant thought, nor polished style: equally remote from nice criticism and profound learning, his discourses are studiously *plain*, and brought down to the level of the meanest capacity.

"What then is his motive?"—This is the very truth. In several of the sermons published on this occasion, the *one thing needful* seems to be overlooked. CHRIST and his free grace, CHRIST and his great salvation, are either totally omitted, or but slightly touched.—Where these are but slightly touched, the door of hope and the city of refuge are shewn, as it were, through a mist, dimly and indistinctly. We have no more than a transient glimpse of the desirable objects; and only so much light as is sufficient to bewilder, rather than direct.—Where they are totally omitted, the door of hope

is barred, and the city of refuge withdrawn from our view. In this case, being without CHRIST, we are without consolation; and may justly complain, with the mourning prophet, *the Comforter, that should revive our souls, is far off.*

Through the following discourses, a constant regard is paid to *the redemption which is in CHRIST JESUS*; to his all-atoning blood, and his everlasting righteousness; which are the grand means, both of comforting our hearts, and sanctifying our nature.—Indeed, the principal aim of the whole is, to display the unsearchable riches of CHRIST, the matchless efficacy of his death, and that perfect freeness with which all his invaluable benefits are bestowed.—*To those who believe he is precious*; and to those who are convinced of sin, these salutary truths will be their own best recommendation. Such readers will excuse a multitude of blemishes, provided they find JESUS who was crucified; JESUS, who is the desire of all nations; JESUS, than whom no other foundation can be laid, either for present holiness, or future happiness.

As these sermons were not preached to gratify a curious taste, neither are they published with any fond prospect of reforming a *sinful* nation. Sincerely as the author loves his country, and ardently as he desires the salvation of his countrymen, he is not so vainly sanguine in his expectations.—But this he will venture to assert, that, if ever a reformation is produced, it must, under the influences of the eternal SPIRIT, be produced by the doctrines of free grace, and justification through a REDEEMER'S righteousness. Till these doctrines are generally inculcated, the most eloquent harangues from the pulpit, or the most correct dissertations from the press, will be no better than a pointless arrow, and a broken bow.

This also he will venture to hope, that the dis-

courses may here and there meet with some poor sinner, who is smitten with a sense of guilt, and alarmed with apprehensions of danger; who desires nothing so much as to find a resting-place, where he may be free from the terrors of conscience, and safe in the day of trouble. This freedom and this safety are to be found *only*, are to be found *infallibly*, in the blessed JESUS and the blood of sprinkling. If such a reader, by the following pages, is conducted to this divine sanctuary, the writer is satisfied, is rewarded, enjoys the utmost of his wishes.

Then, instead of soliciting the voice of fame, or coveting the wreath of honour; instead of giving himself any concern about the *officious* critic; he will thankfully adore that almighty hand which *confirmeth the word of his servant, and performeth the counsel of his messengers.* * For, Oh! how insipid is the praise of men, compared with the exalted pleasure of glorifying GOD, and edifying an immortal soul! How harmless is defamation from a fellow-creature, when our great CREATOR smiles, and is pleased, by *weak things, and by things that are despised*, † to accomplish the purposes of his infinite grace and everlasting love!

* Isa. xliv. 26.

† 1 Cor. i. 27, 28.



S E R M O N V.

The Time of Danger.

HEB. xi. 28.

Through faith he kept the passover and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

IF we consult the history to which these words refer, we shall find the Israelites in a state of great affliction. The Egyptians oppressed them; very heavily laid the yoke upon them; and made their *lives bitter with hard bondage*.—The misery of his people GOD pities, and is resolved to redress. Accordingly, he sends Moses, in the quality of his ambassador, to demand their release. The king of Egypt most insolently replies, *Who is the LORD that I should obey his voice, to let Israel go? I know not the LORD, neither will I let Israel go.* GOD, to chastise his insolence and obstinacy, inflicts a variety of plagues on him and his subjects: in contempt of all which Pharaoh hardens his heart, persists in his disobedience, and refuses to *let the people go*.—At last, says the LORD, *I will bring one plague more upon Pharaoh and upon Egypt;** which shall infallibly accomplish my purpose. Be their

* Exod. xi. 1.

hearts hard as the nether-millstone, this shall make them feel: be their resolution stubborn as an iron sinew, this shall make it bend. *About midnight I will go out into the midst of Egypt, and all the first-born in the land of Egypt shall die.**

But as the Israelites then dwelt in Egypt, how should they be safe amidst the general desolation?—Will it be said, the Israelites, being the people of GOD, were not exposed to this punishment; had no reason to fear the infliction of this vengeance? None, that remembers how all the world is become guilty before GOD, will affirm this; none, that considers how rebellious and idolatrous the Israelites were, can suppose this. And every one who has read Ezek. xx. 8. † must allow, that there was no difference in this respect. The one people were criminal, as well as the other. All of them most righteously deserved the afflictive stroke. Grace, free and sovereign grace alone, must make the distinction.

Since this was the case, it may reasonably be asked, How shall the Israelites be safe?—The LORD himself directs Moses to a method, which should effectually secure all the families of Israel, while death entered into every habitation of the Egyptians. The method—its execution—and success—are all specified in the text. *By faith Moses kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.* Where we may observe,

I. A very dreadful danger; signified by *the destruction of the first-born.*

II. A method of security from this danger; ef-

* Exod. xi. 4, 5.

† But they rebelled against me, and would not hearken unto me: they did not, every man, cast away the abominations of his eyes, neither did they forsake the idols of Egypt. Then I said, I will pour out my fury upon them, to accomplish mine anger against them, in the midst of the land of Egypt.

fect by keeping the passover, and the blood of sprinkling.

III. The success of this method; denoted by the destroyer *not so much as touching them.*

The good LORD enable us to open and apply the words, thus divided! Then we shall see their fruitableness to the present occasion; and, I hope, feel their salutary influence on our souls.

I. A very dreadful danger; signified by *the destruction of the first-born.* The LORD had already put his hand to the sword. It was even now drawn from the scabbard, and had received a commission to go forth; to go forth that very night; to walk through all the land of Egypt; and to be bathed, before the morning-light, in the blood of the first-born, all the first-born, from the haughty king that sat on the throne, even to the slave that toiled at the mill, and the very sheep that yeaned in the field.—Tremendous, as well as inevitable blow! O what an alarm will it create, and what affliction will it spread? make every heart sad, and every house a scene of mourning! *There shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.**

And is not the present time a time of imminent danger? are not the judgements of the Almighty now abroad in the world? have not earthquakes shaken kingdoms, and rent the foundations of nature? have they not spread terror through our own and distant nations; laid wealthy towns and magnificent cities in ruin; and swallowed up or destroyed unknown multitudes of our fellow-creatures?

Is not the sword of slaughter drawn? has not war hung out her bloody flag? are not the flames kindled in Europe and America; on the land and

* Exod. xi. 6.

on the ocean? are they not gathering strength daily; spreading their rage continually; and threatening to over-run all?

If we were evidently superior to our enemies in number and power, in vigilance and unanimity; yet the events of military undertakings are very uncertain. *The battle is not always to the strong.* * Success and victory depend upon a hand higher far than the arm of flesh. *Without me, saith the LORD, they shall bow down under the prisoners, and they shall fall under the slain.* †

But are we not at war with one of the most potent, insidious, enterprising kingdoms in the world? is there not great reason to suppose, that they will soon be joined by their neighbours the Spaniards? And, if we have been worsted by one, how shall we contend with their united force?—Considering the situation and behaviour of the ungrateful Austrians, have we not cause to suspect the junction of a third Popish power against our religion and liberty? will not the court of Rome, with all her bigoted adherents, urge and instigate them to be active in this confederacy? ‡ will they not at this juncture,—the most favourable for the prosecution of their purpose that any age has afforded, or their own sanguine zeal can desire;—will they not exert their utmost ability to crush the Protestant cause, and extirpate the Protestant name? ||

* Eccles. ix. 11.

† Isa. x. 4.

‡ I am informed, that when the Pope heard of the alliance lately established between the houses of Bourbon and Austria, Hungary and Bohemia, strengthened by the unexpected accession of Russia, he cried out, with an air of triumph, *O admirabile commercium generis humani!* “Admirable association and intercourse of mankind!” promising himself, I suppose, from this remarkable turn of affairs, such advantages to the cause and interests of Popery as exceeded even all his hopes.

|| The French and Austrian ministers, it seems, have long been concerting measures to tear up the reformed religion by the roots, and not to leave a Protestant upon the face of the

Should the enemy make a descent upon our island, what can we expect, but that our island be turned into a field of blood? They, who have always been jealous of our interest and influence, have now added rage to their jealousy. Their resentment, like the burning fiery furnace, is heated seven times hotter than usual. We should certainly find them, as the scripture speaks, *a bitter and hasty nation*; * and, without the spirit of prophecy, may venture to declare, Wo be to England, if GOD should now deliver it into the hands of the French.

Some, perhaps, may cry, "These fears are all chimerical. There is no ground for such discouraging suggestions. We don't question but we shall be a match, and more than a match for our adversaries."—To this confident boasting let not my tongue, but let the course of events, let the disposals of Providence reply.—Have we, then, been superior in the day of trial? Alas! have we not lost Minorca? is not Oswego gone? a General slain, and his army cut to pieces? an Admiral condemned to be shot to death, and his fleet defeated by an inferior number of the enemy's ships? Are not ravages and depredations made almost continually upon our colonies in America; and horrible, unheard-of cruelties committed by the savages, on the persons of our fellow-subjects? What have we reaped from the late campaign, but disappointment, loss, and shame?

Are not all these things apparently against us? will they not dispirit our men, and embolden our

earth. This execrable plot is discovered by the sagacity and activity of the king of Prussia; is averred and proved, in the memorials lately published by his Majesty. If that hero and his army should fall before their enemies, what can hinder the execution of this horrid design? It may puzzle the acutest politician to assign any *human* means, sufficient to stand as a barrier.

* Hab. i. 6.

foes? will they not make our allies backward to come in with their succours, and render the powers that are unengaged afraid to declare themselves on our side?

All these circumstances considered, the present time appears to be a time of uncommon danger: affairs, look wherever we will, wear a lowering aspect. *Our sky is black with clouds, and there is the sound of abundance of rain.* * Judgements seem, more than seem, to be hovering all around us. How soon they may fall, GOD only knows?

If GOD indeed were for us, we might trust, and not be afraid; we might look danger in the face, and boldly say, *Who shall be against us?* †—But is this the case? are we a righteous nation, that keepeth the truth? ‡ is there sufficient reason to believe, that the holy One of Israel is our defence?—Are we not, on the contrary, a sinful generation, a people laden with iniquity? is there not abundant reason to fear, lest our GOD should say, in terrible indignation, *They are joined to idols, let them alone:* ||—In order to determine this point, let us examine our ways. Nothing can be more proper for a day of humiliation. Are not we, like the Egyptians, in a state of great danger? if we consider,

1. The *sins* of our nation.
2. The *judgements* of GOD denounced upon such sins.
3. The *certain execution* of those judgements, unless we fly to the appointed refuge.

1. Consider the sins of our nation. Here I shall mention some, and only some, of those abominations, which, wherever they are found, cannot fail to provoke the eyes of GOD'S glory, and render

* 1 Kings xviii. 41.

† Rom. viii. 31.

‡ Isa. xxvi. 2.

|| Hos. iv. 17.

either a person or a people ripe for his vengeance.

The *Christian Sabbath* is an inestimable privilege to the church of *CHRIST*: it is a happy means of building us up in knowledge, of establishing us in faith, and preparing us for our everlasting rest.—Yet is it not shamefully profaned in city and in country? What multitudes waste it in idleness, or squander it away in unedifying conversation; making it by far the most useless and contemptible day of the week?—This they do, even though *GOD* strictly charges, saying, *Remember ye the Sabbath-day*, not barely to abstain from your ordinary works, but *to keep it holy*; * devoting it entirely to holy purposes, and religious exercises.—This they do, even tho' *GOD* solemnly threatens, saying, *If ye will not hearken unto me, to hallow the sabbath-day, then will I kindle a fire in your gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.* †

Is not the *name of God* great, wonderful, and holy? ought it not to be used with the deepest veneration, and magnified above all things? But is it not audaciously dishonoured, and impiously blasphemed? dishonoured by customary and wanton, blasphemed by false and perfidious, swearing? Has not the most high *GOD* declared, that he will in no wise hold such daring wretches guiltless? Yet how do these daring wretches swarm, like the locusts of society, in our polluted land! O England, how is thy air tainted with this breath of the infernal pit! how do thy streets resound, most horribly resound, with this language of hell! And will not the almighty *LORD* make thee know—know by bitter experience, what that meaneth, which is spoken by his prophet? *Because of swearing the land mourneth*; ‡ mourneth under afflicting visitations and desolating judgements.

* *Exod.* xx. 8. † *Jer.* xviii. 27. ‡ *Jer.* xxiii. 10.

Is not the *scripture* a singular blessing? Yes; it is celebrated by the psalmist as the sovereign blessing; that which crowns the other instances of divine goodness: *He sheweth his word unto Jacob, his statutes and ordinances unto Israel.* It is also celebrated as a most distinguishing blessing, from which multitudes are excluded: *He hath not dealt so with all nations, neither have the Heathen knowledge of his laws.* * Should not then the scripture be precious to our souls; more precious than fine gold; sweeter also than honey, and the droppings of the honeycomb? should we not exercise ourselves in it day and night; † reading it by day, meditating on it by night? should we not make it the most delightful subject of our conversation? talk of it to our children, our domestics, our neighbours; when we ly down, and rise up; when we walk by the way, and sit in the house? ‡—But where are the persons who bear such a superlative esteem for the Bible? where is the company that delights to converse on those oracles of truth? where are the parents that diligently instruct their children, and feed them with the milk of the word? Diversion, of every kind, engages their attention, and the most trifling impertinence employs their tongue: but the LORD'S word is insipid, if not irksome. His word is treated, even by Protestants, as the manna was treated by the Israelites, who had the ingratitude and impudence to say, *Our soul lotheth this light bread.* || A plague from the LORD of hosts was the consequence of their contemptuous treatment of the meat that perisheth. Of how much sorer punishment shall we be thought worthy, who contemn the food which endureth to everlasting life?

GOD hath reserved the unjust, saith the scripture, unto the day of judgement, to be punished;

* Psal. cxlvii. 19, 20.

† Psal. i. 2.

‡ Deut. vi. 7.

|| Numb. xxi. 5.

*chiefly those who walk after the flesh in the lusts of uncleanness.** Is not this iniquity rampant among the inhabitants of England? What lewd pictures are exposed to view! what filthy writings are suffered to see the light! fuel for lust, and incentives to debauchery.—What is wit, in our days, but either some lascivious hint, or some licentious abuse of scripture? Are not the wanton entertainments of the stage, and other seminaries of lewdness, countenanced, supported, thronged? Can you acquit our cities and towns of drunkenness, revellings, and abominable excesses? Are not these, and all sorts of filthiness, found in our skirts? If so, hear the word of the LORD, and let it sink deep into every heart; *When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning; every one neighed after his neighbour's wife. Shall I not visit for these things? saith the LORD; and shall not my soul be avenged on such a nation as this.†*

Is not religion, *vital religion*, very much upon the decline? Does it not, even among the serious, wear a sickly dying aspect? What multitudes profess to know GOD, but in works deny him; and, quite destitute of the power of godliness, content themselves with the mere form? Whereas, if any, in imitation of the first believers and preachers, are fervent in spirit, serving the LORD with alacrity and zeal; these persons, instead of being encouraged, are opposed; instead of being esteemed, are reproached.—Of such persons even the malignant spirit could bear witness; *These are the servants of the most high GOD, who shew unto us the way of salvation.‡* But among us, who call ourselves Christians, who pique ourselves upon being the purest

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† Acts xvi. 17.

‡ Jer. v. 7, 8, 9.

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‡ Jer. v. 7, 8, 9.

church in Christendom; among us, such persons are deemed the visionaries of the age, the disturbers of society, the men that would *turn the world upside down*. *—The ministers who are most faithful, and the people who are most exemplary, are a derision and a by-word among their neighbours. Thus, in Israel, *they mocked the messengers of GOD, and despised his words, and misused his prophets*. But it was to the confusion of those scoffers, and the ruin of their country. *For the wrath of the LORD arose against his people, till there was no remedy. Therefore, he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary; and had no compassion upon young man or maiden, old man or him that stooped for age.* †

Are we not abandoned to a spirit of *carnal confidence*? When do we discover any reliance on the Almighty, or ascribe any of our success to his gracious interposition? It is not GOD, but our sword, that shall help us. Or, if any unseen power is acknowledged, it is not the LORD of hosts, but *good fortune*. One would almost imagine, that we were ashamed of a heavenly ally; and thought it a disgrace to own ourselves dependent on Omnipotence. Is not such a temper a national infatuation, and the harbinger of national judgements? Zedekiah and the men of Judah forgot or neglected the Rock of their salvation, and made Pharaoh's army their confidence. But see what was the issue, or hear it from the mouth of him who fulfilled the word of his servants; *Though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.* ‡

* Acts xvii. 6.

† Jer. xxxvii. 10.

‡ 2 Chron. xxxvi. 16, 17.

Should you say, This is a false charge: have we not, this very day, publicly acknowledged, that, "without the divine aid, the wisest counsels of frail men, and the multitude of an host, and all the instruments of war, are but weak and vain?" Have we not likewise expressly declared, that, "not confiding in the splendour of any thing that is great, or the stability of any thing that is strong here below, we do most humbly flee to the LORD for succour, and put our trust under the shadow of his wings?" * I would to GOD we believed *that* acknowledgement, and acted conformably to *this* declaration. We should then be very diligent to propagate religion among our soldiers and sailors; we should seek for such officers and commanders, as are men fearing GOD; we should be as desirous to establish our troops in godliness, as to train them up in military discipline. * But, is it thus with our army? is it thus with our navy? Visit a man of war: You will think yourself, not in one of the bulwarks of our island, but in a little hell. Observe the gentlemen of the sword. Concerning the generality of them you will have reason to ask, Are these Christians? are they not incarnate devils? †—And can we expect, that the infinitely pure GOD will go forth with *such* hosts? will he not rather become *their enemy, and fight against them?* ‡

What ignorance prevails, especially among the

* The form of prayer appointed for the fast.

† Does this sound harsh? or, will any other part of the charge advanced in these discourses, prove offensive?—I am sorry there should be any occasion for such language. But I dare not retract it; I must not soften it; no, nor apologize for it. Thus much, however, I will very readily acknowledge, borrowing the words of Job: *If it be not so now, let experience make me a liar, and in this case make my speech nothing worth,* Job xxiv. 25. Desirous as I am of speaking truth, here I shall rejoice to be convicted of falsehood.

‡ Isa. lxiii. 10.

lower ranks of people! The grossest ignorance of themselves, and of GOD our SAVIOUR; the grossest ignorance of grace and salvation by a REDEEMER'S righteousness; the grossest ignorance of the very first principles of our holy religion. To do evil they are wise; but to do good, to believe in *JESUS CHRIST*, to love and glorify him who bought sinners with his blood; to do all, to do any of this, they have no knowledge. And is it a small matter to be thus *children of darkness*? is not the soul alienated from the life of GOD through ignorance? * does not this displease the most high GOD, and provoke the holy One of Israel? Let his own word determine: *It is a people of no understanding; therefore, he that made them will not have mercy on them, and he that formed them will shew them no favour.* † Are these impotent menaces made only to be contemned? then we may dismiss our fears. But, if they are the word of GOD, which liveth and abideth for ever; then we have reason to cry, "What will become of England?"

In a word, religion, both as to knowledge and practice, was never at so low an ebb, since the reformation took place; nor luxury, and immorality of every kind, at such an enormous height.—Where now are our *rulers*? are they zealous for GOD, and valiant for the truth; have they courage to stem the torrent, or to oppose the overflowings of ungodliness?—Where are the *grandees* and magistrates? warm with generous indignation, do they snatch the spear; and, like the gallant *Phinehas*, smite through the loins of iniquity? Alas! have not our great men *altogether broke the yoke, and burst the bonds*? ‡ are they not, generally speaking, the ringleaders in transgression; as eminent for their contempt of GOD, as for the affluence of

* Eph. iv. 18.

† Jer. v. 5.

‡ Isa. xxvii. 11.

their circumstances? *Yea, the hand of the princes and rulers hath been chief in the several trespasses.* * But will that dignity, which they have abused; will that authority, which was lent them for better purposes; will those distinctions be a security to them or their country, in the day of visitation?—Hear what the righteous LORD says, who is higher than the highest, and able to execute all his decrees: *It is the sword of the great men that are slain, which entereth into their privy chambers. I have set the point of the sword against all their gates, that their hearts may faint, and their ruins be multiplied.* † Gates, be they ever so strongly fortified, or ever so faithfully guarded, are no fence against the point of JEHOVAH'S sword. And, if sin is suffered to enter, judgements will assuredly follow: judgements will follow even the most powerful and wealthy sinners; will pursue them like an eager blood-hound; will haunt them like a dismal ghost; will force a way into their palaces, nay, into their closest retirements; and never remit the chase, till *fainting of heart ends in multiplied ruin*; in the ruin of themselves, their families, their country.

Amidst all these crying evils, are we not *presumptuously secure*? is there not a deplorable spirit of stupidity, which blinds our eyes, and renders us insensible? Scarce any one lays these miseries and dangers to heart. Who mourneth for the abominations of the land? who stirreth up himself to call upon GOD, if so be he may yet be entreated, and have mercy upon Zion?—Are we not too much like the intoxicated sinners of the old world? *They ate, they drank, they bought, they sold; they planted, they builded.* They gave themselves wholly up to sensual gratifications, and inferior cares; disregarding all the admonitions of Noah, and all the

* Ezra ix. 2.

† Ezek. xxi. 14, 15.

tokens of impending vengeance: *till the divine long-suffering ceased; the universal flood came; and, with irresistible violence, swept them all away.* *—Are we not in the condition of those supine, senseless people, spoken of by the prophet Zephaniah? *It shall come to pass at that day, that I will search Jerusalem with candles, and punish the men that are settled upon their lees; that say in their heart, The LORD will not do good, neither will he do evil. And may we not justly expect their awful doom? Therefore their goods shall become a booty, and their houses a desolation. Their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them, in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy.* †

As a farther aggravation of our crimes, have we not been *incorrigible*, amidst the most compulsive and the most winning motives to amendment?—We have been visited with a *contagious distemper* among our cattle; which, we were apprehensive, might have introduced a plague among the human race. From this fear we have been delivered: but are we delivered from our evil works, and have we renounced all ungodliness?—*Rebellion* broke out in our island; threatening to overthrow our Protestant government, and deprive us of our reformed religion; threatening to deprive us of our liberty and its privileges, of our peace and its comforts.

* Luke xvii. 27.

† Zeph. i. 12, &c.

Tremend'ous threat'ning! *black as night it stands,
Fierce as ten furies, terrible as hell,
And shakes a dreadful dart;*

MILTON.

Even the dart of divine indignation over a guilty land. Yet who is awakened from a state of indolence? who is induced to watch and pray? who falls down at the feet of JEHOVAH, though they see his wrath enkindling, and hear his terrors denounced?

This storm also was soon blown over, and tranquillity restored to our land. But did we return every one to the LORD our GOD, who dealt so graciously with us?—*Earthquakes* have shattered other kingdoms, have destroyed other cities; while they only admonished, not injured, us and ours. Has this goodness, this distinguishing goodness of GOD, led us to repentance?—Were we not lately preserved from the most calamitous of all temporal losses? from losing the *precious fruits* of the earth. When the corn was ripe and ready for the sickle, who can forget the louring sky, and the descending rains, which held back the husbandman's hand, and forbade the gathering? A few more days of such unseasonable weather had inevitably spoiled the produce of the ground, and destroyed the staff of life. But divine providence, at the very hour of need, restrained the immoderate showers; bade the sun shine forth with peculiar brightness; and gave us the expected weeks of the harvest; thus rescuing us from famine, perhaps from pestilence, probably from mutiny, certainly from a train of evils, the particulars of which we cannot so much as imagine. But, is there not too much ground for the complaint, so pathetically urged, and so frequently repeated, by the prophet; *Though I have done all this for you, yet have ye not returned unto me, saith the LORD.**

Behold, now, the state of our nation.—Our sins abound, and are grown up to heaven;—sins of every, even the most horrid kind;—sins among all ranks, from the highest to the lowest.—In our sins we persist, though wooed, as it were, with the choicest mercies; though made to smart under various judgements; though threatened with far more afflictive visitations.—And will the great, the migh-

* Amos iv. 6, 8, 9, 10, 11.

ty, the immortal GOD, always bear with such a people? will he receive the most horrible indignities, and still, still refrain himself? Surely he will awake, as one out of sleep! surely he will say, with a determined indignation, *Ab! I will ease me of mine adversaries, and avenge me of mine enemies!* * —Has he not shewed us evident tokens of his displeasure? is he not filling all his dispensations with marks of anger? And what, O what may be the end of these beginnings! how doleful, how destructive! unless sovereign grace interpose; bringing us, by faith in the SON of GOD, to unfeigned repentance and newness of life. —Some notion we may form concerning the end of these things by unfolding the second point;

2. The judgements of GOD denounced on such sins. —Where such iniquities prevail, we might naturally conclude, that the divine indignation is awakened, and the divine vengeance lingereth not. Is there a GOD? does he behold the children of men? is his nature infinitely pure and holy? Surely then he cannot, he will not suffer the most outrageous violations of his sublime perfections to pass unpunished. —Thus we might argue from the nature of GOD; this we might conjecture from the aspect of things. But we have a more sure word of prophecy; in this word, *the wrath of God is revealed against all ungodliness and unrighteousness of men.* † And see! in what flaming colours, by what frightful images this wrath is represented, these judgements are described.

They are likened to a lion rending his prey. The LORD hath been unto Ephraim as a moth, and unto the house of Judah as a worm. He had dispensed milder corrections; afflicting them in measure, and withholding inferior comforts. His judgements

* Isa. i. 24.

† Rom. i. 18.

were like a moth fretting the garment, or like a worm corroding the wood. In both which cases the consumption creeps, as it were; the wasting operates silently, and proceeds slowly. Thus the chastising JEHOVAH acted; giving the people space for recollection, and looking for repentance; but no repentance was produced: they continued irreclaimable, adding sin to sin.—Then says the LORD, *I will be unto Ephraim as a lion; which, all fierce and ravenous, rushes upon a lonely traveller. I will now come forth, as an incensed and irresistible adversary, and be as a roaring lion to the house of Judah. I, even I, who am omnipotent, will tear, will destroy them with a mighty hand, and go away, satiated with slaughter and vengeance. I will take away both prince and people; I will take away their very place and nation; and none shall have power to effect, or courage to attempt a rescue.**—If GOD do thus to perverse and incorrigible Judah, why should we imagine that he will deal otherwise with perverse and incorrigible England?

They are described by a flood. Now therefore behold the LORD bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks. And he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O IMMANUEL.† The king of Assyria and his army, determined to invade Judah, are signified by the waters of the river. These the LORD bringeth up; over-ruling the purposes of ambitious princes, and making even their wicked designs subservient to his holy will.—They are, like the waters of an immense flood, strong and many: their multitude innume-

* Hos. v. 12, 14.

† Isa. viii. 7, 8.

nable, and their force unconquerable. For they shall come with *all their glory*; with their choicest troops, their ablest commanders, and their whole warlike artillery. *He shall come up over all his channels, and go over all his banks*: from all parts of his vast dominion, his troops shall be assembled; each province shall be drained of its bravest inhabitants; and all unite to render this expedition one of the most formidable that ever was undertaken.—*He shall pass through Judah*; not only make inroads upon the frontiers, but push his way through the country, and penetrate the very heart of the kingdom. *He shall overflow*; spread terror and desolation on every side, and in every quarter. *He shall go over villages, towns, cities, tribes*; and bear down all before him. *He shall reach even to the neck*; his ravages shall extend even to the royal city, to the very gates of the metropolis; threatening destruction to the palace of the king, and the walls of the temple. *The stretching out of his wings*, the several detachments and parties of his victorious army, *shall fill the breadth* of the land with havoc, slaughter, and ruin; even of *thy land, O IMMANUEL*. Their relation to thee shall procure no favour, shall afford no protection. They have dishonoured that goodly name wherewith they were called. Therefore, that goodly name shall no longer stand in the breach, but pour itself with the torrent, and render it irresistible.—Such an inundation of judgements, so terrible, so destructive, have not we deserved, may not we expect?

These judgements are compared to *fire*, and to the fiercest of fires, that which glows in a *furnace*. *The house of Israel is to me become dross, all they are brass, and tin, and iron, and lead, in the midst of the furnace*; they are even the dross of silver. *Therefore thus saith the LORD GOD, because ye are all become dross, behold, therefore I will gather you into the midst*

of Jerusalem. As they gather brass, and iron, and tin, and lead into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you, in mine anger and in my fury; and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. *

Altonishing words! And they are doubled! they are redoubled! in order to alarm the insensible sinners: as the sword, by being brandished in many a dreadful circle, over the criminal's head, strikes terror into his apprehensions, before it does the work of vengeance on his heart.

—This generation is become *brass*, impudent in their wickedness. They have a whore's forehead; they cannot blush at their iniquities, but glory in their shame.—They are *tin*; a degenerate race, children that are corrupters. They have forsaken the good old way, and swerved from the example of their fathers.—With regard to hardness of heart, they are as *iron*; impenitent amidst all their guilt; obstinately tenacious of their vices; and not to be wrought upon by any addresses, not to be reclaimed by any expedients.—In another respect, they are as *lead*; stupid and sottish; pliable to evil, but for any good purpose unmeet, to every good work reprobate.—Because they are so exceedingly sinful, they shall be overtaken by GOD'S anger, and surrounded by his fury; as metals cast into the midst of a furnace, are surrounded with the raging heat. The flame of this wrath shall be blown, as with a vehement wind, to its utmost height. In this furnace they shall be left, to this wrath they shall be abandoned; till, by a complication of afflictions, resembling the complication of their vices, they are overcome, subdued, and even melted; so melted, as to be either purged from the dross of their iniqui-

* Ezek. xxii. 18, 19, 20, 21.

ties, or else blended together in one promiscuous ruin.

These judgements are described by the terrible representation of *an end*. An end of affluence and prosperity, of which we have gloried: an end of power and strength, in which we have trusted: an end of all national blessings, which we have not improved to GOD'S honour, but turned into licentiousness. *Thus saith the LORD GOD, An end, the end is come upon the four corners of the land. The sword is without, and the pestilence and the famine within: he that is in the field, shall die with the sword; and he that is in the city, pestilence and famine shall devour him.** For this we have been ripening, by an unintermitted course of ungodliness and iniquity. And what can be expected by an impenitent people, hating to be reformed? What, but that judgements, which have long been suspended, should at last be inflicted? *An end is come:—it is come upon the land.* It is a national visitation; not confined to a part, but extending to the whole kingdom.—*Upon the four corners of the land.* No place shall be exempt; nothing secure: neither that which seems to be most secret, nor that which lies most remote. The vengeance is universal and inevitable.—The executioners of this vengeance take their stand, within and without, at home and abroad; so that to fly from one is only to fall into the hands of another. *He that is in the field shall find no way to escape, but shall die with the sword. He that is in the city shall obtain no protection, but famine and pestilence shall devour him.* Every city shall be a charnel-house, and every field a field of blood. In city and country, sin has prodigiously abounded; therefore, in city and country, desolation shall be made, death shall be multiplied, miseries shall abound.

* Ezek. vii. 2, 15.

These are some of the images, by which the judgements and the wrath of GOD are represented in the scriptures. But, when all images are used, when fancy itself is exhausted, we may truly cry out with the psalmist, *Who knoweth the power of thine anger?* * If GOD whet his glittering sword, and his hand take hold on judgement, what can withstand it, or who can sustain it? If his wrath be kindled, yea but a little, *it shall consume the earth with her increase; it shall set on fire the foundation of the mountains, and burn to the lowest hell.* †

When *the lion has roared*, says the prophet, *who will not fear?* When the most high GOD has spoken; spoken such terrible things in righteousness; who will not lay them to heart? O! how deep is that sleep; how deadly is that lethargy, which the voice of him who shakes the heavens does neither alarm nor awe!

Lest you should begin to say within yourselves, These threatenings are applicable only to the Jews; I proceed to shew,

3. The *certain execution* of these, or some such judgements on us, unless we fly to the appointed refuge.

GOD is an infinite speaker. In his word, he addresses himself to all generations of men, and to every individual of the human kind, where his holy revelation is made. It is therefore a certain rule, that when any people, enlightened by the glorious gospel, become, like Jerusalem, universally and incorrigibly corrupt; they do, in Jerusalem's doom, read their own.

GOD is the same yesterday, to-day, and for ever. He remembereth his threatenings, as well as his promises, to a thousand generations. Whatsoever, of either kind, happened to our forefathers, hap-

* Psal. xc. ii.

† Deut. xxxii. 22.

*pened to them as ensamples to us. And whatsoever was written aforetime, was written for our learning. Observe, it was written, not for our amusement, but for our learning and admonition; * that we may, as in a mirror, see our own picture; and, as from an oracle, learn our own destiny.*

Is it not in a manner necessary, for the manifestation of GOD'S inflexible justice, and his unalterable hatred of sin, that judgements should take their course; when iniquity rears its head, and refuses to be controlled? At such a juncture does not every one of the divine attributes cry aloud, *O LORD GOD, to whom vengeance belongeth; thou GOD, to whom vengeance belongeth, shew thyself.*—And how can the justice of GOD, with regard to a wicked nation, be shewn, but by executing his vengeance upon them, in temporal calamities?

Consider, Sirs, the very essence of nations and political communities is temporal, purely temporal. They have no duration, no existence, but in this world. Hereafter, sinners will be judged and punished singly, and in a personal capacity *only*. How then shall He, who is ruler among the nations, maintain the dignity of his government over the kingdoms of the earth, but by inflicting national punishments, for national provocations; and, for final impenitence, total destruction?

Besides, has not the LORD always acted in this manner? Go back to the generations of old. Contemplate Sodom and Gomorrah, and the cities about them; well watered every where, even as the garden of the LORD. Yet *this fruitful land is made barren*, those populous cities are turned into ashes, *for the wickedness of them that dwelt therein; † for their pride and idleness; for their voluptuous and wanton indulgences. For which thing's sake the*

* I Cor. x. 11.

† Psal. cvii. 31.

wrath of GOD not only has come, in former ages, and in distant nations; but in every age *cometh*, and in every nation will come, *upon the children of disobedience.* *

Pass over to Babylon, the grandest city that the sun ever beheld; which set calamity at defiance, saying in her heart, *I shall be a lady for ever.* † How is she fallen! *swept with the besom of destruction!* ‡ Not so much as a trace or footstep of her ancient glory left! And shall *we* be safe, when those very iniquities prevail among us, which razed the foundations of the Babylonian metropolis, and overthrew the magnificence of the Babylonian monarchy?

Take a view of Constantinople, once the most flourishing Christian city in the world; where the first Christian emperor filled the throne, and Chrysostom, that great Christian orator, the pulpit. Then it was gloriously enlightened with the knowledge of JESUS CHRIST. Grace and truth dwelt in it; and the beauties of holiness adorned it. But now the candlestick is removed. It is now given up to infidelity and barbarity; is now full of darkness, and cruel habitations.

Come hither then, ye careless ones, and see what desolations sin has made in the earth. On account of sin Sodom was consumed, as in a moment; Babylon is totally destroyed; || Constantinople has lost

* Col. iii. 6.

† Isa. xlvii. 7.

‡ Isa. xiv. 24.

|| Will any, raised in their own conceit above the vulgar level, neglect these admonitions with a smile of disdain? Because they can assign the *second causes* of some such evils as have been described, will they therefore quiet their spirits, amidst the alarming prospect of judgements from heaven?—They have heard (I make no doubt) that a midnight-debauch in Babylon, and a popular sedition in Jerusalem, left the gates of the former open to Cyrus, and the walls of the latter, without defence to Vespasian. Perhaps they will suppose, that the overthrow of Sodom was occasioned by the shock of an earthquake;

her glory. And will the LORD, the LORD GOD, who is unchangeably just and holy; will he spare *that* in one people which he has so severely corrected in another? *He that chastiseth the Heathen, shall not be punish us*, when we do according to all their abominations?

Have *we* a licence to sin with impunity? are our sins less heinous than those of other people? Quite the reverse. Considering the many blessings which we enjoy as a nation; the many deliverances we have enjoyed as a Protestant nation; the numberless advantages for religious knowledge and religious practice, which we both have enjoyed, and do enjoy above all the nations on earth;—considering these circumstances, our wickedness is highly aggravated; it is become exceeding sinful; it *overpasses the deeds* * of the most abandoned Heathens. What then can prevent our ruin?

Will you reply, “We fast, and humble ourselves

and that the fire from heaven was produced by sulphureous exhalations.

Be the premisses ever so certain, is there any thing rational in the conclusion? Is not what we term the *course of nature*, the incessant administration of *providence*? are not many of its ordinary appearances very evident indications of a righteous and holy government, unalterably determined to punish sin? The poverty and ignominy of the lazy vagabond; the diseases of the debauchee, and the distresses of the spendthrift; are these less manifest signs of divine displeasure, because they are the immediate effects of an evil conduct? are they not as certainly the *judicial*, the *penal*, as they are the *natural* consequences of vice?

Let those, therefore, who fear no judgements, compare causes and events. If selfishness, avarice, and venality; if indolence, luxury, and prodigality; if youth without principles, tradesmen without honesty, and nobles without honour; if these are allowed to be either provoking immoralities or fatal symptoms; I fear the ruin of England cannot be far off. GOD Almighty grant we ministers may not accelerate the fall of our country, by neglecting to warn every man, and exhort every man, to the great evangelical duty of BELIEVING; in order to promote national reformation, and to escape national destruction.

* Jer. v. 28.

“before the LORD?”—I ask, Do we fast from sin? are our fast-days the beginning of a gospel-reformation? When we abstain from our daily bread, do we turn by faith to JESUS CHRIST; that, *eating his flesh and drinking his blood, we may live thro’ him?* * live in holiness here, and live in glory hereafter, by applying his immaculate righteousness to our souls.—If this is the case, we may entertain reviving hopes. The scripture speaks good words, and comfortable words, to such people; be their condition ever so vile, or their guilt ever so great.—But alas! are we not just the same persons the day after our fast as we were before? as vain in our conversation, and as forgetful of GOD? as fond of folly, and as negligent of divine grace? as mad upon our idols, of carnal gratification, and worldly gain?—If so, our fasts are not an acceptable, no, nor a reasonable service; but a mere mockery of the omniscient Majesty. May he not justly use that upbraiding expostulation? *Will ye steal, and commit adultery, and swear falsely, and walk after other gods, serving, not the LORD JEHOVAH, but divers lusts and pleasures; and then, with hypocritical devotion, stand before me in this house, which is called by my name?* †

Perhaps you are ready to alledge, “Our alms will deliver us. The son of Sirach exhorts us, “to *shut up alms in our store-houses*; and assures us, “that *they shall fight for us against our enemies, better than a mighty shield and strong spear.* ‡ And “when was there a greater flow of beneficence observable in our own, or in any land? What sums “have been given to the poor during this severe “season of cold and scarcity! what hospitals of “various sorts, and other charitable foundations, “have been set on foot, and are supported through

* John vi. 57. † Jer. vii. 9, 10. ‡ Eccles. xxix. 11, 13.

"the kingdom!"—Let us beware, brethren, lest those very things, which we look upon as our recommendation, should prove an offence. If our alms proceed not from faith in JESUS CHRIST, and an unfeigned zeal for the glory of GOD; if they are not accompanied with a spirit of love to his name, and with a course of obedience to his commands; hear what the LORD himself says concerning such works; see what a figure they make in his sight; and then judge, whether they are likely to be a security to our land. *I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though you offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. Hymns of praise, you see, are no other than a noise in the LORD'S ear; the most costly services of religion are no better than a smoke in his nostrils; unless judgement, and the love of GOD, run down as a river; unless righteousness and the faith of CHRIST, abound as a mighty stream.**

Do you still conceit yourselves, that, because there are many righteous persons remaining, *they* will stand in the gap; *they* will turn away the anger of the LORD, and be as the chariots of Israel, and the horsemen of Israel, to our endangered state?—Hear what a charge the supreme JEHOVAH gave to his prophet, when the provocations of Israel were risen to a very high pitch: *Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.†* Amazing and awful prohibition! Yet it is repeated again and again. ‡—God's professing people may, by their excessive wickedness, become so insuffer-

* Amos v. 21, 22, 23, 24. † Jer. vii. 16. ‡ Jer. xi. 14. & xiv. 11.

ably loathsome, that were the greatest saints to make supplication in their behalf, they should not prevail. Though Noah, Daniel, and Job, men mighty in prayer, and zealous for the welfare of their neighbours; though these three men (who had each, by his single intercession, procured blessings from heaven) were uniting their petitions in the midst of this profligate generation; *as I live, saith the LORD GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.* *

The land shall be desolate——Doleful sound! dismal decree! And has it not long ago been carried into execution? was not Jerusalem ploughed as a field, and trodden down by the Gentiles? are not the inhabitants rooted out of their dwellings, and scattered to all the ends of the earth? while their country is given up for a prey and for a possession to strangers, to infidels, to Turks.

Perhaps you will say, “The Jews crucified the **LORD** of glory, and rejected his gospel: *therefore* wrath came upon them to the uttermost.”—And are *we* innocent in this respect? are not we verily, are we not greatly guilty concerning this thing? Is **CHRIST** received into the hearts of men, with deep adoration of his person, as **IMMANUEL**, **GOD** with us? do they glory and delight themselves in his complete redemption, as finished by the great **GOD** and our **SAVIOUR**? do they confide in him alone for their justification, as an infinite Surety, and as **JEHOVAH** our righteousness? do they depend on him alone for their sanctification, as **JESUS**, who saves his people from their sins, and sanctifies them through his blood? do they count all things but dung, for the excellency of **CHRIST**, and his incomprehensible merit?—Alas!

* Ezek. xiv. 16.

is not his gospel, though the light of the world, disregarded and despised? is not his name, though a name above every name, derided and blasphemed? are not the influences of his eternal SPIRIT, though the very life of our souls, exploded and ridiculed? They who would exalt the SAVIOUR, would make every sheaf bow down to the REDEEMER'S representing him as the Alpha and Omega, the beginning and the ending, in the salvation of sinners; those preachers, those writers, those believers, are treated as *the foolish people that dwell in Sichem.* *

What the Jews did through ignorance, we, who call ourselves Christians, Englishmen, Protestants; we do knowingly, wilfully, and of malicious wickedness. And, if we thus trample upon the blood which alone can screen us; if we thus crucify afresh that JESUS who is our only hope; what can we look for, but vengeance and fiery indignation? If we ourselves, with our own hands, demolish the only barrier, what can ensue, but an inundation of wrath, tribulation and anguish?

Consider these things, brethren. The LORD enable you to discern the signs of the times! Then you will acknowledge, that we have reason to be alarmed, to tremble, to be horribly afraid.—Are not these iniquities the Achans, that will assuredly bring distress and trouble, if not destruction, upon our country? are not these iniquities the Jonahs, that will awaken the divine displeasure, and deliver up our vessel to the tempest, if not to shipwreck?

Is any one disposed to say within himself, "Though others may be guilty of these flagrant iniquities, yet am not I?"—Remember, my friend, the prophet Isaiah. He was, at least, as free from these flagrant iniquities as yourself. Yet he laments, and with painful apprehensions, the guilt of

his countrymen, as well as his own. *—Remember king Josiah. Though a holy man and a just, he rent his clothes, and trembled at GOD'S word denouncing vengeance against an irreligious people. †

Consider also, whether you have not been an accessory, even where you was not the principal. Though you have not joined with the more profligate sinners, nor sat in the seat of the scornful; yet, have you not connived at their impiety? Do their affronts offered to the King of heaven rouse you into a becoming zeal to vindicate his injured honour? or, *because iniquity has abounded*, is not your love, and *the love of many waxed cold*? ‡ Have not the disciples, even the disciples of JESUS, been cowards and traitors; while others have been professed enemies and rebels?

Besides, have not you, have not I, have not all contributed, in many, many instances, to swell the score of national provocations? Is not every sin a disobedience of GOD'S most holy command? is not every sin a defiance of his uncontrollable authority? is not every sin an imitation of the devil? does it not create a kind of hell in the heart? must it not therefore be inconceivably odious to the *holy, holy, holy LORD GOD of Sabaoth*?—If so, how guilty are the very best among us? Is not *this accursed thing* || found in all our tents? has not every one added to the load, that dreadful load, which is likely to sink the nation in ruin? Should not every one, therefore, smite upon his breast, and say, with the penitent, *What have I done!* and cry with the publican, *GOD be merciful to me a sinner!*

Will you still flatter yourself, “All these judgments may be delayed; they may not come in my time?”—I answer, If there be any truth in GOD'S word; if any conjecture is to be made from

* Isa. vi. 5.

† 2 Kings xxii. 12, 13.

‡ Matth. xxiv. 12.

|| Josh. vi. 18.

the appearance of things; these judgements are near; they are at the door. They are like the axe in the executioner's hand, which has been poised, has received its last elevation, and is now falling on the criminal's neck.—Yet, if these should be withheld for a season, will not sickness come upon you? are not many disasters lying in ambush to seize you? is not death sharpening his arrow; perhaps fitting it to the string; or even aiming at your life? Is not the day, the dreadful day approaching, when the shout of the archangel and the trump of GOD will be heard; when the dead shall arise, and heaven and earth flee away? will not the LORD, the LORD GOD omnipotent quickly come, *with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly, of all their ungodly deeds, which they have ungodlily committed; and of all their hard speeches, which ungodly sinners have spoken against him?* *

Take then, my dear hearers, take the advice of the greatest of preachers, and the wisest of men; *The prudent foreseeth the evil and hideth himself.* †—Behold! the rains are descending, and the flood is coming; hasten, like Noah, hasten to your ark. See! the skies are kindling all around, and the shafts of vengeance are ready to fly. Make haste, Oh! make haste, and delay not the time, to get into a hiding-place.—Let me sound in your ears the angel's admonition; and may the LORD of angels, may the Friend of sinners, convey it to your hearts! *Escape for your lives, lest ye be consumed:* lest the judgements of GOD, and the wrath of GOD, more to be feared than a deluge of waters, more to be feared than a torrent of flames, surround you suddenly,—seize you unavoidably,—and overwhelm you in ruin, temporal and eternal.

* Jude 14, 15.

† Prov. xxii. 3.

O that I might prevail! O that GOD would make you sensible of your peril! O that man, woman, and child, would ask, "How shall I fly from the wrath to come? where shall I be safe in the day of visitation! Shew me the ark! shew me the refuge!"—I should then, with great satisfaction, proceed to answer this inquiry; and point out *CHRIST* to your souls, as the *only* hiding-place, as the *sure* hiding-place, where you may certainly find safety. But this must be the business, the pleasing business of my next discourse.

Let me beseech you, in the mean time, to lay these alarming truths to heart: let them impress your consciences; let them penetrate your souls. And O thou gracious, thou almighty LORD GOD, do thou command them to sink deep into all our minds: that we may, with Ezra thy priest, sit down *ashamed and astonished*, * under a sense of our manifold iniquities:—That we may, with thy servant Job, *abhor ourselves, and repent in dust and ashes*: † —That we may, in the words, and with the compunction of thy prophet, every one cry out, *Wo is me, for I am undone: because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips*. ‡

* Ezra ix. 3.

† Job xlii. 6.

‡ Isa. vi. 5.



S E R M O N VI.

The Means of Safety.

HEB. xi. 28.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

WE have been considering the danger of our nation, occasioned—by the *sin* of its inhabitants,—by the *judgements* of GOD, denounced against such sinners,—by the *certain execution* of his righteous threatenings, unless we fly to the appointed refuge.——When such is the state of a nation, it is high time for the watchmen on her walls to lift up their voice; not indeed to spread vain terrors, but to give notice of the approaching evil; to warn the unwary; to call in the stragglers; and urge every one to retire into a place of safety.

Having, in the preceding discourse, attempted to discharge this office; I shall now, brethren, as in the presence of the all-seeing GOD, ask,—Have we been attentive to these things? are we alarmed with a sense of our guilt and our peril? have we, with the prophet Isaiah, lamented our own, and the sin of our people?—If so, we shall highly prize, we shall ardently desire, the same consolation, and the

same relief, which the GOD of infinitely free goodness vouchsafed to his servant. *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken from off the altar, and he laid it upon my mouth :* * an action which represents the very thing signified in the text by *the sprinkling of blood.*

The altar typified CHRIST; who is both the sacrifice that makes the atonement, and the altar that sanctifies the gift.—The *live-coal* seems to betoken the word of grace, and the word of life; which brings the glad tidings of the gospel, and testifies of the bleeding JESUS.—*Laying this upon the mouth,* very significantly denotes the application of CHRIST and his great atonement. When this is done, under the influence of the SPIRIT, and by means of faith, then *iniquity is taken away, and sin purged;* taken away from the sight of GOD, and purged from the sinner's conscience. Guilt is abolished; fear ceases.—But this leads us to our second particular,

II. The method of security from danger, effected by *keeping the passover, and sprinkling the blood.*

Moses was apprised of a dreadful vengeance to be inflicted on Egypt; the most dreadful that ever was known since the beginning of their nation; so dreadful, that it would make every ear tingle, and every heart bleed. The destroying angel was to pass through all the territories of Pharaoh, and smite every first-born both of man and beast; so that, before the morning, there should be heaps of slain in the cities, the villages, the fields; not a house exempt, not a family spared, not a herd, nor a flock, free from the fatal calamity.

* Isa. vi. 7.

Moses feared the blow. He feared, as the text intimates, the least touch of the divine executioner's sword; knowing that it would crush him and his people, as a moth is crushed by the falling millstone. He is therefore greatly solicitous to provide for their welfare. But what expedient shall he use?—Shall he give them orders to close their windows, and bar their doors; to erect fortifications, and stand upon their defence? Alas! before an invisible hand, armed with the vengeance of heaven, all such precautions would have been as a spark before the whirlwind.—Shall he assemble the warriors, or detach parties of soldiers to patrol the streets, and guard the houses? Vanity of vanities! the sword of the avenging angel would pierce through legions and legions of such guards, as lightning penetrates the yielding air.—Shall the whole congregation bend their knees, with solemn confession of their sins, and sincere resolutions of future amendment? This, though absolutely necessary to be done, was extremely improper to be relied on. It would have been relying on a broken reed, and despising the ordinance of the HOLY ONE.

The LORD himself appoints a method of preservation. Moses is directed to slay a lamb. Each family in Israel is to do the same. Having received the blood into a basin, they are to sprinkle it, not on the threshold, but on the lintel and side-posts of their doors. This shall be a sign to the destroying angel. Looking upon this sign, he will pass over the house; will strike no blow, and execute no vengeance, wherever he sees the blood sprinkled.—All this, in pursuance of the divine direction, being performed; with faith and tranquility they wait the event.

You will say, perhaps, What is all this to us? I answer, It is a pattern for our imitation.—Are we then to do the very same thing?—We are to do

what their practice typified. The shadow was theirs, the substance is ours. The blood of the lamb typified the blood of CHRIST, who is the LAMB of GOD, slain for the sins of the world.—By the blood of CHRIST is frequently signified in scripture, the *whole* * merit of his life and death, of his actions and sufferings, of his trials and graces: which satisfied GOD'S justice, and magnified GOD'S law; which made propitiation for iniquity, and brought in an everlasting righteousness.—Well does the apostle call it *precious blood*. Unspeakably precious are its effects. It appeaseth the wrath of GOD revealed from heaven, and makes peace between the offended CREATOR and the offending creature. Sprinkled on the conscience, it takes away all guilt, and secures from all vengeance.—This, therefore, my brethren, this blood is our security. This is to our souls, what the blood of the paschal lamb was to the Israelitish families. *The name of the LORD*, the grace and goodness of GOD, manifested in the death and obedience of CHRIST, *is a strong tower*: not only *the righteous* person, but the distressed creature, and the endangered sinner, *runneth unto it and is safe.* †

Since this is a point of the utmost importance, it cannot be too clearly displayed, or too strongly e-

* *Being justified by his blood*, Rom. v. 9. That is, being pardoned, being made righteous and heirs of all spiritual blessings. —*Thou hast redeemed us to GOD by thy blood*, Rev. vi. 9. That is, thou hast delivered us from all sin and all wrath; thou hast reconciled us to the Almighty MAJESTY, and introduced us into his blissful presence.—These blessings, ascribed to our LORD'S blood, are confessedly the fruit, not barely of his sufferings, but of his whole humiliation, obedience, and death. Therefore, in a very valuable dictionary of the most valuable words and phrases, we have this explication of the *blood of the LAMB*; "The sacrifice of CHRIST'S death, together with his perfect righteousness and holiness." See Wilson's Christ. Dict.

† Prov. xviii. 10.

stablished. For this purpose, the scripture gives us several most amiable and instructive views of CHRIST, as our refuge and safety.—He is called a *hiding-place*. * To a hiding-place people retreat, and are secure from their enemies, even from those cruel enemies that seek their destruction. Thus the prophets, whom Obadiah hid, by fifty, in a cave, were secure from Ahab's tyranny, and Jezebel's persecution. So the soul that flies to CHRIST, that takes sanctuary under the blood of sprinkling, is secure from all the wrath due to sin, and from every accusation which Satan can bring. To such a person shall be fulfilled what is spoken by the prophet Jeremiah; 'When the iniquity of Israel shall be sought for, there shall be none; and the sins of Judah, they shall not be found. †

CHRIST is styled 'a covert from the tempest. A man,' says Isaiah, that is, the GOD-man CHRIST JESUS, 'shall be as an hiding-place from the wind, and a covert from the tempest.' ‡ When the thunders roar, and the lightnings flash; when the clouds pour down water, and a horrid storm comes on; all that are in the open air retire under the branches of a thick tree, or fly to some other commodious shelter. What storm can be so dreadful as the righteous vengeance of GOD, poured out upon a sinful nation? What storm can be so dreadful as the eternal vengeance of GOD, poured out upon a sinful soul? To both these we are exposed, to both these we are justly liable. But CHRIST'S blood and righteousness are a covert. Hither we may fly, and be secured; hither we may fly, and be safe: safe as was Noah when he entered the ark; and GOD'S own hand closed the door, and GOD'S own eye guided its motions. For *there is no condemnation of*

* Isa. xxxii. 2.

† Jer. l. 20.

‡ Isa. xxxii. 2.

any kind, or from any quarter, to them that are in *CHRIST JESUS*.

CHRIST is compared to a *strong-hold*. 'Turn ye to the strong-hold,' says the prophet Zechariah. * When soldiers fly from a victorious army, being admitted into an impregnable castle, they are beyond the reach of danger. They give their fears to the wind, and repose themselves in tranquility. When sinners fly by faith to the dying *JESUS*, they also, from thenceforth, are in 'a tower of salvation.' † They may say, each one for himself, "Soul, take thine ease. All thy guilt is laid upon thy *LORD*, and punished in thy Surety. The flaming sword of justice is returned to the sheath, having received full satisfaction from the sufferings of *CHRIST*. The curse of a violated law is no more, having been executed to the utmost upon the person of my *REDEEMER*. Nay, its curse is turned into a blessing. For *CHRIST* has redeemed us from the curse of the law, that the blessing of Abraham might come upon us Gentiles: ‡ even the blessing of perfect reconciliation, and everlasting friendship, with *GOD* most high."

This leads me to mention another beautiful comparison, which represents *CHRIST* not only as the cause of safety, but as the source of consolation. He shall be 'as rivers of water in a dry place, and as the shadow of a great rock in a weary land.' ||—In a dry place, burnt up for want of moisture, nothing is so desirable, nothing so refreshing as water. To the poor sinful soul, of whose condition the parched ground is a fit resemblance, *CHRIST* shall be, not barely as the morning-dew, not barely as the transient shower, but as a river; yea, as *rivers of water*, that flow in copious and never-failing streams through the thirsty soil; making even the sandy de-

* Zech. ix. 12.

† 2 Sam. xxii, 5.

‡ Gal. iii. 13, 14.

|| If. xxxii. 2.

fast green with herbage, and gay with flowers.—In a sultry clime, where the sun pours insufferable heat, and all things languish under the glaring rays, nothing is so cheering to the labourer, nothing so welcome to the traveller, as a cool and gloomy *shade*. A poor soul, assaulted by the fiery darts of Satan, and distressed with the remembrance of former iniquities, is this sultry clime, or *weary land*. But CHRIST and his atonement are not barely as the boughs of an oak, which extend their coolness to a small distance; not barely as the canopy of an alcove, through which much of the glowing influence penetrates; but like the *shadow of a rock*, a *great rock*; which projects the friendly shade over many a league; which has repelled and excluded the sun, through all preceding ages; and gives you, as it were, “the cold of snow amidst the heat of “harvest.” *

Here then, brethren, is our security amidst all peril. The blood, the righteousness, the infinitely-glorious person of CHRIST; these are our hiding-place—these are our covert—these are our stronghold. And (blessed be GOD!) the doors stand wide open: they are never shut, night nor day. The access is free for any, free for all, free for the greatest sinners. We are not only allowed, but we are invited; nay, we are commanded, to approach; to enter; to enjoy the protection; or, as the words of the text express it, to *sprinkle the blood* on our souls.

Sprinkle the blood on our souls! You will probably say, “What does this signify? What was “done by Moses, when he sprinkled the visible “blood, we easily apprehend: but how can we “sprinkle the blood of CHRIST, which we never “saw? the blood of CHRIST, whom the heavens

* Prov. xxv. 13.

“ have received ? ” — This is one of those mysteries which the natural man understandeth not ; he can form no notion of it ; it is foolishness to his apprehension. Therefore, may the eternal SPIRIT both teach us to understand the doctrine, and enable us to practise the duty !

To sprinkle the blood of CHRIST, is truly to *believe* in CHRIST, in his infinite atonement and everlasting righteousness : it is to *receive* these blessings as GOD’S free gift to men, to sinners, to ourselves in particular ; and, having received, to make continual *use* of them in every time of trial, for every occasion of need.

Perhaps this doctrine may become clearer, if we illustrate it by an example. A remarkable example we have in the practice of David. After the commission of his grievous crimes, he did, in a very eminent manner, sprinkle the blood. For he said unto the LORD, *Thou shalt purge me with hyssop (the instrument of sprinkling the typical blood) and I shall be clean ; thou shalt wash me in the fountain opened for sin and uncleanness, and I shall be whiter than snow.* * This fountain he looked upon as opened for *his* sins ; and fully sufficient to cleanse him from all his filthiness ; so that he should be as free from spot, before the righteous Judge, as the snow on Salmon was free from stain. Had he said within himself, “ My crimes are too great for this blood to expiate ; ” or, “ This blood cannot be shed for so vile an offender as I am : ” he would then have put the atonement far from him, together with all its expiating virtue. This would have been not to apply, but to throw away the blood ; not to sprinkle it upon the soul, but to pour it upon the ground.

Come then, brethren, come, fellow-sinners ; let

* Psalm li. 7.

us also, in this day of fear and danger, look unto CHRIST, as dying that we may live; as made sin, that we may be made the righteousness of GOD in him; as made a curse, that we may inherit eternal blessedness.—Let us look unto JESUS as taking our nature, and standing in our stead. Behold him apprehended as a thief; ignominiously bound, and marked with the lashes of the scourge. Behold him crowned with thorns; his hair clotted, his face discoloured, his breast and shoulders all bedewed with his own most innocent blood. Behold him nailed to the cross; hanging in the most racking posture, till all his bones are out of joint; hanging amidst malefactors, forsaken of God, of angels and men. Behold him bowing his head in death, and stabbed to the heart with the executioner's spear.—Thus behold him, and say, “Verily, this sufferer was the “SON of GOD, and the LORD of glory. Verily, these sufferings were the punishment due to “*my* sins. In all this extreme anguish he bore *my* “griefs, and carried *my* sorrows. He was oppressed, and he was afflicted, because I had done “*iniquities* and dealt wickedly. He was cut off out of “the land of the living, that he might make his “soul an offering for *my* sins, and obtain eternal “redemption for *me*.”

Thus behold the blessed JESUS: thus, sinners, behold the LORD your righteousness; with this look of application, with this appropriating faith. Be verily persuaded, that you shall find mercy before a holy GOD; not because you have any worthiness, but because CHRIST has incomparable merit; that you shall never come into condemnation, not because you have fasted and prayed, but because CHRIST is your great propitiation. Be persuaded, that GOD has given his SON for you; that GOD gives his SON to you; and together with him eternal life.—Be persuaded of all this, up-

on the best of foundations, the infallible word of GOD; who has declared, that CHRIST died for the *ungodly*, * and by his obedience *sinners* are made righteous; † that CHRIST was wounded on the cross, and intercedes in heaven for *transgressors*; ‡ that he received spiritual gifts and divine blessings, even for the *rebellious*. ||—The LORD GOD omnipotent, the author and finisher of faith, enable you thus to believe! on the ground of his own most sure word, thus to believe! Then you keep the Christian pass-over; then you sprinkle the blood of CHRIST; then you may boldly say, ‘Under his shadow we shall be safe.’—Which reminds us of the third particular namely,

III. The success of this method, denoted by the destroyer not so much as *touching* them. ‘Lest he that destroyed the first-born should touch them.’—What a beautiful ^{contrast} antithesis! The Egyptian first-born were wounded, were mortally wounded, were absolutely *destroyed*; the Israelites were not hurt, nor endangered, no, nor so much as *touched*. So sure and complete a defence was this blood of sprinkling!—Nothing else could have yielded *any* protection; this afforded *perfect* security. When this was sprinkled on their door-posts, they had no cause to be ‘afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.’ |||

And is not the hiding-place, the covert, the strong hold, provided for *us* in the blood and righteousness of CHRIST, an equal security? do they not yield absolute, perfect, consummate safety? Nothing else could administer the least hope to the

* Rom. v. 6.

† Rom. v. 19.

‡ Isa. liii. 12.

|| Psal. lxxviii. 18.

||| Psal. xci. 5, 6.

chiefest apostle; this opens an inviolable sanctuary even for the greatest of sinners. None ever perished who laid their help on CHRIST. He *saves*—he *saves to the uttermost*;—he saves not a few only, but *all*—*all that come unto GOD through him.* * Is our danger great? Our security is greater. Is our danger exceeding great? Our security is incomparably greater. In short, our refuge and security are the greatest that can be wished, that can be imagined, that GOD himself could provide.—Cheering, charming, ravishing truth!—Suffer me to enlarge upon it, brethren. Let your attention hang on the glad tidings. May your hearts imbibe the precious doctrine.

Had ‘more than forty men bound themselves with ‘an oath, that they would neither eat nor drink till ‘they had killed’ some one in this congregation; the danger would be great, and the case startling. Nevertheless the endangered person would think him sufficiently safe, if he could steal away, and hide himself in one of the deepest caves of America, with a vast tract of unknown land, and all the waters of the vaster ocean between himself and the ruffians. Much safer will your souls be under the hiding, cleansing, atoning efficacy of this blood of sprinkling; by which unrighteousnesses are forgiven, sins are covered, and iniquities done away, as tho’ they had never been.

Were you overtaken by a violent and impetuous storm: If you sought shelter under a covert that was firmer than boards of cedar, harder than slabs of marble, thicker than the roofs of all the houses in Europe; you would reckon yourselves secure from torrents of rain, or from volleys of hail. Much more secure will you be from everlasting wrath; secure, even when ‘the LORD shall rain snares, fire

* Heb. vii. 25.

† Acts xxiii. 21.

‘and brimstone, storm and tempest;’ * provided you are found under the covert of CHRIST’S magnificent and meritorious righteousness; by virtue of which, ‘all that believe are justified’—I say not from millions, or from thousands of millions, but—from all offensive, provoking, criminal things. †

Should you be pursued by a conquering foe, determined to cut you in pieces: If you turned into a castle whose walls were stronger than brass, stronger than adamant, stronger than all the rocks in the world; you might laugh at the attempts of your enemy; you are guarded from the power and peril of the sword. So, and abundantly more, are you guarded from every spiritual enemy, and from every spiritual evil, when you fly to the strong-hold of CHRIST’S death and atonement. The souls that abide in CHRIST, ‘they shall dwell on high;’ beyond the rage of the old serpent, and the great dragon: ‘their place of defence shall be the munition ‘of rocks;’ against which all the assaults of earth and hell shall never be able to prevail. They may say, with the triumphant apostle, ‘How much more ‘shall we, who receive abundance of grace, and of ‘the gift of righteousness,’ be delivered from ruin, and ‘reign in life by CHRIST JESUS!’ ‡

And will you not prize such a strong hold? shall not such a covert be dear to your guilty souls? will you not set an exceeding great value upon such an hiding-place? especially when the storm is gathering and threatening all around; when days of desolation and perplexity are coming upon the world, and judgements, inflicted by men, may transmit us to the everlasting judgement of GOD.—How did Israel bless and adore their most merciful JEHOVAH, for granting them such an effectual means of preservation, as the blood of the paschal lamb!

* Psal. xi. 6.

† Acts xiii. 39.

‡ Isa. xxxiii. 16.

|| Rom. v. 17.

And shall we not bless and adore the same most gracious JEHOVAH, for granting us a means of preservation altogether as effectual, and incomparably more wonderful?

If you should say, "How does it appear, that the blood of CHRIST is such a security? so great, so wonderful, so matchless!"—Because it is the blood of him who is JEHOVAH'S fellow; * of him who 'is GOD over all blessed for ever;' † of him 'in whom dwells all the fulness of the GOD-HEAD 'bodily.' ‡—Permit me, brethren, to clear up and establish this doctrine; as it is a doctrine of the last importance; on which the very strength of our salvation is built; and from which the fulness of our consolation flows.

There are in CHRIST, in his one undivided person, two distinct natures. One nature is eternal, infinite, almighty; which is called by the apostle, *the form of GOD*. || The other nature had a beginning; is limited as to extent, and limited as to power. This is termed by the apostle, *the seed of Abraham* ||||—As GOD, he is subject to no authority, and infinitely superior to all possibility of suffering. To become capable of obeying, suffering, and dying, he humbled himself, and was found in fashion as a man: that, by obeying, suffering, and dying in human flesh, he might triumph over sin and Satan, in that very nature which Satan had overcome, and sin had ruined: that, by accomplishing all this in the room and stead of his people, he might bring many sons unto glory; not without a full satisfaction to the rights of injured justice, and to the demands of a violated law.

JESUS CHRIST then, in his divine nature, is the most high GOD. The heaven of heavens is the

* Zech. xiii. 7.

† Rom. ix. 5.

‡ Col. ii. 9.

|| Phil. ii. 6.

|||| Heb. ii. 16.

august palace, and royal residence, of this blessed and only Potentate. Thousand thousands minister unto him, and ten thousand times ten thousand stand before him. The church militant rely on him; the church triumphant adore him; while all the hosts of angels pay homage to him. JESUS CHRIST, in his divine nature, is the majestic and adorable I AM; self-existent and independent. All worlds and all beings are derived wholly from him, and depend continually upon him: 'he made the worlds and upholdeth all things.'*—View the beauty, the magnificence, the harmony, observable in heaven, on earth, through the universe. All is intended, like the miracle wrought at Cana of Galilee, to 'manifest his glory;' † to tell every one who has eyes to see, and a heart to understand, how great our SAVIOUR is, how sublime his majesty, and how marvellous his perfections. All things, says the SPIRIT of inspiration, were created by him, and for him. ‡—Judge then, whether the obedience and atonement of *such* a REDEEMER are not sufficient to secure, perfectly to secure any sinner, every sinner, all sinners, that fly by faith under his wings. As perfectly sufficient they are for this blessed purpose, as the unmeasurable circuit of the skies is roomy enough for a lark to fly in, or as the immense orb of the sun is beamy enough for a labourer to work by.

Behold now the dignity and excellency of this blood, which is your covert, your hiding-place, your strong-hold. It has all the power and efficacy that every divine perfection can give it. It is the blood and righteousness of him who is eternal, incomprehensible, and exalted above all blessing and praise. Surely then nothing can bear any proportion to it. Guilt, all guilt, though ever so execra-

* Heb. i. 2, 3.

† John ii. 11.

‡ Col. i. 16.

ble and horrid, compared with the grandeur and riches of this invaluable blood, * is as a glow-worm

* St. Chrysostom's explanation of a verse lately quoted, is so important in itself, and so apposite to our purpose, exhibits such a magnificent and delightful display of *the salvation which is in CHRIST JESUS*, that I promise myself, the reader will allow me to present him with a translation. *How much more shall they who receive abundance of grace, and of the gift of righteousness, reign in life by one CHRIST JESUS! ΟΥΚ ΕΠΕΥ ΕΥΤΑΥΘΑ ΧΑΡΙΝ, &c.* "The apostle says not, grace, but *abundance of grace*. For "we receive, not barely what may suffice to obtain our pardon, "but incomparably more. We are delivered from all punishment, and from every evil. We are justified, we are sanctified, made the children of GOD, and the brethren of his "only begotten SON. We are constituted heirs, joint heirs "with the PRINCE of heaven. Yea, we become the members of his body; most intimately and indissolubly united to "that divine head.

"All these privileges St. Paul styles *the abundance of grace*: "intimating, that the antidote is not only qualified to counteract and expel the poison, but is sovereign also to establish "health, to create beauty, to impart honour, and from the most "malignant of all evils, to produce the most distinguished blessings: any one of which, separately considered, would have "been sufficient to overcome and disarm death; but, under "their *combined* influence, it is absolutely destroyed, it vanishes "entirely away, and leaves not so much as a trace of mischief, "or a shadow of terror.

"Let us suppose some poor debtor owing a considerable sum, "and, for want of payment, cast into prison. A generous "friend, pitying his condition, discharges the whole debt, and "releases him from confinement: and not this only, but bestows upon him splendid apparel, with thousands of silver and "gold; introduces him to court, and recommends him to the "royal favour; procures his advancement to the highest honours, and puts him in possession of the grandest preferments. "Where now is the disgrace of his imprisonment? and where "are the distresses of his insolvent state?

"Such is the case with regard to us sinners, and our most "gracious REDEEMER. He has paid inconceivably more "than we either did or could possibly owe. Being GOD, the "true GOD, the infinite and eternal GOD, his payment exceeds our debt, as much as the waters of the great deep exceed the small drop of a bucket.—Doubt not, therefore, poor "sinner, that fliest for refuge to this all-glorious SAVIOUR; "doubt not but thy sins, tho' more virulent than all plagues, are "done away; and death, tho' he be the king of terrors, is abolished; this abolished, and those done away, before *such* grace

before the sun. All manner of sins and blasphemies are blotted out by such an expiation, as the shades of night are abolished by the light of day. Every sinner washed in this blood, must be whiter than the unfullied wool, whiter than the virgin snows. Every sinner clothed in this righteousness, must be unblameable and unreprouable, even before the eye of Omniscience itself.

For this, therefore, bless the LORD, O my soul; and all that is within me, bless his holy name. Bless the LORD, O my brethren; and let every thing that hath a being praise his unutterable grace. For 'behold! GOD is our salvation.' GOD himself is made flesh, and become our sacrifice, our sin-offering, our justifying righteousness: 'therefore, 'will we trust, and not be afraid;'* trust in this infinitely sufficient SAVIOUR; and not be afraid of death or hell, of any enemy or any evil.—But this leads me to apply the whole: which I will do by way of

Examination,
Direction,
Exhortation,
Consolation.

I. By way of *examination*. 'Examine your own-selves,' says the apostle. † Have you kept the pass-over? have you sprinkled the blood?—Many, perhaps, will be ready to answer, "We have."—But beware, my friends, lest ye deceive your own souls.

"and merit; even as a spark of fire is extinguished, when plunged into the abyss of the sea."—For, indeed, compared with a divine person, and an *infinite* righteousness, whatever guilt you have contracted, whatever thing you can name, is, as our devout orator speaks, *ρavis μικρα προς πελαγος απειρον*, no more than a scanty drop compared with the boundless ocean. Vid. Chrysost. in loc.

* Isa. xii. 2.

† 2 Cor. xiii. 5.

Let me give you a touchstone, whereby you may try your spirit, and pronounce aright concerning your state.

Have you been convinced of your *great sinfulness*? of your sinful nature and your sinful practice? Have you been made sensible, that hell, the deepest hell, is your deserved portion! is what you deserve for any transgression,—for every transgression?—how much more for the many thousands,—how much more for the many millions,—how much more for the numberless multitude of your provocations? If you have never been convinced of these most alarming, but certain truths; if you have never been touched with a sense of your extreme guilt, and undone state; I fear you are settled upon your lees, you are in the dead sleep of sin. You are not so much as awakened; much less have you applied CHRIST.

Again, have you been made to see, that *nothing but CHRIST* and his precious blood, nothing but CHRIST and his divine righteousness, can be your security from vengeance? Have you been convinced, that thousands of rams, and ten thousands of rivers of oil, could never expiate the least of your iniquities? that no tears, no confessions, no amendment, nothing but the sacrifice of the body of CHRIST, can make your peace with GOD? If you have not been taught the absolute insufficiency of every remedy, save only the meritorious sufferings of JESUS CHRIST; you have not seen him, neither known him; much less is his blood sprinkled upon your conscience.

Once more, Have you a supreme, a *matchless esteem* for CHRIST? is CHRIST and his great salvation the thing that you long for? is he to your souls the pearl of great price? do you account all things but loss, that you may win CHRIST, and be found in him? If this is not the state of your soul, I dare

not flatter you with vain hopes; I must not buoy you up with ungrounded imaginations. You are not, as yet, in your hiding-place; neither have you fled to your strong-hold. All the curses of the divine law stand charged and pointed full against you. You have no security from being hurt by the first death, nor from being irrecoverably ruined by the second death. If judgements should come upon a sinful and backsliding people, you have no defence; there is no wall of fire around you. You must therefore expect to fall among those that fall; and, falling by the sword, may immediately drop into hell.

Can you hear this, and be unconcerned? can you listen to this warning, more awful than the voice of ten thousand thunders, and not start from your insensibility? are you not looking around, and ready to cry out, "What then shall I do to be safe in the day of evil?"—O! that this inquiry came from the very bottom of your hearts. I should then proceed, with great cheerfulness, to

2. A word of *direction*.—Fly to CHRIST, alarmed sinners. Come under the covert of his blood. Appropriate the blessed JESUS; look upon him and his merit as your own. Thus sprinkle his blood: sprinkle it upon your lintel and door-posts; upon all you are, upon all you have, and all you do: upon your consciences, that they may be purged; upon your souls, that they may be sanctified; upon your works, that they may be accepted.—Say, every one for himself, "I am a poor, guilty, helpless creature; but in JESUS CHRIST, who is full of grace and truth, *I have righteousness and strength.*"*—I am a poor, polluted, loathsome creature: but JESUS CHRIST, who is the image of the invisible GOD, and the brightness

* Isa. xlv. 24.

“ of his Father’s glory, has *loved me, and washed*
 “ *me from my filthiness in his own blood.* *—I am by
 “ nature a perverse depraved creature; and, by e-
 “ vil practice, a lost damnable sinner; but JE-
 “ SUS CHRIST, who made the worlds; JESUS
 “ CHRIST, whom heaven and earth adore; even
 “ JESUS CHRIST himself came from the man-
 “ sions of bliss on purpose *to seek me, to save me;* †
 “ to give himself for me.—And how can I perish,
 “ who have such a ransom? how can I be undone,
 “ who have such a repairer of my breaches? how
 “ can I come into condemnation, who have the
 “ blood, not of ten thousand sacrifices; the merit,
 “ not of ten thousand angels, but the blood and
 “ merit of JEHOVAH himself for my propitia-
 “ tion?”

Should you say, “ Have I a warrant for such a
 “ trust?”—You have the best of warrants, our
 LORD’S *express permission*: ‘ Whosoever will, let
 ‘ him take the water of life freely.’ † It is not said,
 this or that person only, but *whosoever*; including
 you and me; excluding no individual, man or wo-
 man.—It is not said, whosoever is worthy, but who-
 soever is *willing*. ‘ Wilt thou be made whole?’ was
 our LORD’S question to the impotent man at the
 pool of Bethesda. *Wilt thou*, all terms and conditions
 apart, inherit grace and glory? is his most benevo-
 lent address to sinful men, in all ages.—‘ Let him
 ‘ take the water of life;’ let him receive ME and my
 righteousness; let him look upon all that I have done
 and suffered, as done and suffered for *his* redemption.
 This will administer peace of conscience, and joy
 in the HOLY GHOST: this will produce love of
 GOD, and alacrity of obedience: in which things
 the true *life* of the soul consists.—All these blessings
 are to be received *freely*, without money, and with-

* Rev. i. 5.

† Matth. xviii. 11.

‡ Rev. xxii. 17.

out price: that is, without any good works, any good qualities, or any preparatory requisites whatever: to be received; as the infinitely-rich gift of divine grace, vouchsafed even to the *lost*—the *guilty*—the *undone*.

You have our LORD'S most generous *invitation*; 'Come unto ME.' And whom does he call? The righteous? No. The excellent? Quite the reverse. He calls sinners; miserable sinners; even the most miserable of sinners; those who are 'weary and heavy laden;' overwhelmed with iniquities; bowed down to the very brink of hell, and ready to think, "There is no hope for them." Yet them he encourages; them he invites; to them he declares, 'I will give you rest;'^{*} rest in the enjoyment of peace with GOD, and peace in your own consciences.—Observe and admire the riches of your REDEEMER'S grace. He says not, Ye are vile wretches; polluted by sin, and enslaved to the devil; therefore keep at a distance; but, *therefore come*. Come, and be cleansed by my blood; come, and be made free by my SPIRIT.—He says not, Furnish yourselves with this, or that, or the other recommending accomplishment, but only come: come just as you are; poor, undone, guilty creatures. Yea, come to me for pardon and recovery; to Me, who have given my life, myself, my all, for your ransom.

Should you still question, whether these inestimable blessings are free for you? Remember, brethren, they are free for *sinners*. Is this your character? Then they are as free for *your* acceptance, as for any person's in the world. 'To us eternal life is given;'[†] not us who had deserved it by our goodness, but us who had forfeited it by our sins. 'To you is preached the forgiveness of sins;'[‡]

^{*} Matth. xi. 28.

[†] 1 John v. 11.

[‡] Acts xiii. 38.

you whose transgressions were inconsiderable, but you whose iniquities were more in number than the hairs of your head.—Even to you, who are the lost and perishing sinners of Adam's family, 'is the word of this salvation sent.' * And, by a commission from GOD, we publish it; that, as sinners, you may receive it; that receiving it, you may commence believers; and 'believing, may have life through his name.' †

Some, perhaps, will be inclined to debate; "Is this so extraordinary a matter! will this exercise of *believing* do such great things for us, or put us in possession of such singular blessings?"—Moses might have formed the same scruple with regard to the *sprinkling of blood*. Will this seemingly-insignificant circumstance be such an extraordinary safeguard to us? Will this preserve us from the impending blow, more effectually than the labours of the engineer, or the shield and spear of the warrior?—But Moses consulted not with flesh and blood; Moses rejected all such carnal reasonings. *By faith* he and his people kept the passover, and were made partakers of the temporal salvation. *By faith* may you and I receive CHRIST! So shall we be partakers of pardon and eternal salvation.

By believing the promise of GOD, and by trusting in the person of CHRIST, we are united to the LORD JESUS; ‡ so as to have a real interest in his blood and righteousness. Being united to CHRIST, our sins are done away, by virtue of his infinitely-precious atonement; and eternal life becomes ours, on account of his everlasting righteousness.—Whoever thus believes, believes merely as a sinner, not upon the supposition of any goodness in himself, but upon the sole warrant of GOD'S promise, in the infallible word of the gospel. Such a person

* Acts xiii. 26.

† John xx. 31.

‡ Eph. iii. 17.

shall not be ashamed of his belief; shall never be disappointed of his hope; 'according to his faith shall it be unto him.' *

Come then, fellow sinners; believe the record of heaven. Set to your seal, that GOD is true. Honour his word, which cannot lie; honour his grace, which is absolutely free; honour his dear SON, who has obtained eternal redemption for such unworthy creatures as you and me. What shall hinder you? —But this leads me to,

3. A word of *exhortation*. I say then, what shall hinder you? what shall withhold you, a single moment, from believing? 'since all things are ready' in CHRIST JESUS. The great propitiation is made by him; the perfect obedience is performed by him; all the conditions of the new covenant are fulfilled by him. Come then, and partake of the heavenly blessings; as you partake of a marriage-feast, when the entertainment is all prepared, and the bridegroom bids you welcome.

Fain would I prevail in this most important address. LORD, make bare thy arm; incline their hearts; 'make them willing in the day of thy power.' † —My dear friends, if you turn away from such invitations, you are ruined to eternity: misery awaits you here, and damnation hereafter. Suffer me then to be importunate. Refuse not him that calleth you by my mouth; that bids you trust and not be afraid; that offereth himself, with all his fulness, to you. —Why are you backward? why slow of heart to believe? why do you stand at a distance from the all-gracious JESUS?

Is it because you are guilty wretches? Then he publisheth the act of indemnity to you: 'I, even I, am he that blotteth out your transgressions, for mine own sake.' ‡ —Is it because you are polluted crea-

* Matth. ix. 29.

† Psal. cx. 3.

‡ Matth. xxii. 4.

§ Isa. xliii. 25.

tures; loathsome in your own eyes, and much more loathsome in the eye of his infinite purity? Then hear the word of the HOLY ONE: 'I will 'sprinkle clean water upon you, and ye shall be clean. 'From all your filthiness, and from all your idols will 'I cleanse you.' *—Is it because your sins are more numerous, and more heinous than the sins of others? Be they ever so heinous, or ever so aggravated, thus saith the GOD of immensely-rich grace in CHRIST; 'Tho' your sins be as scarlet, they shall be as white 'as snow; tho' they be red like crimson, they shall 'be as wool.' †

Are you still objecting, "I am weak; I have no "strength; I cannot believe?"—Look then to a promising GOD, that he may help your unbelief; that he may fulfil in you all the good pleasure of his will, and the work of faith with power. For he who is truth itself hath said, 'Your GOD will come and 'save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped: 'the lame shall leap as an hart, and the tongue of 'the dumb shall sing. ‡—Has the LORD given you a desire to believe in his dear SON? doubt not but he will also give you the power. Does GOD the LORD bring to the birth, and not give strength to bring forth? That be far from him! the suspicion be far from us! He has, in unspeakable mercy, appointed his blessed SPIRIT for this purpose. The HOLY GHOST, the Comforter, attendeth continually on this very thing; to testify of CHRIST, and to reveal CHRIST in our sinful souls; enabling us to discern the all-sufficiency of CHRIST, to discern our right to make use of CHRIST, and to receive CHRIST as our own—*our own* GOD and SAVIOUR.

Be it then your daily endeavour, your continual

* Ezek. xxxvi. 25. † Isa. i. 18. ‡ Isa. xxxv. 4, 5, 6.

business, to believe; firmly, confidently, assuredly to believe in JESUS CHRIST, as the great and glorious REDEEMER, in whom *you* have pardon, *you* have righteousness, and eternal life. Thus exercise yourselves unto godliness, and 'GOD will help you: 'GOD will strengthen you; yea, GOD will uphold 'you with the right hand of his righteousness.'——

Thus exercise yourselves unto godliness, depending on the divine faithfulness, proceeding upon the divine warrant, in obedience to the divine command, which expressly says, 'Believe in the LORD your 'GOD, so shall ye be established: believe his prophets, so shall ye prosper; * believe in his dear 'SON, so shall ye be saved. †

Pharaoh said to Joseph, 'Now thou art commanded, this do.' ‡ Let me also say to my hearers, Now ye are allowed, invited, commanded to believe in the SON of GOD, this do. 'Tis your grand concern; the one thing needful. Without this, nothing will profit you. Therefore I repeat my exhortation; therefore I am so urgent; therefore I cannot dismiss the subject, without beseeching the FATHER of mercies to command a blessing upon the word; that you may indeed 'believe || unto righteousness,' unto life, unto salvation. Thus will you glorify the ineffable goodness of GOD, and the inestimable merit of CHRIST: thus will you find a sure, a full, an incomparably-rich provision made for your safety: and thus will you most effectually comply with that tender and gracious invitation of the LORD your GOD; 'Come, my people, enter thou into thy 'chambers, and shut thy doors upon thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold! the LORD cometh out of his place, to punish the inhabitants of 'the earth for their iniquity.' |||

* 2 Chron. xx. 20. † Acts xvi. 31. ‡ Gen. xlv. 19.

|| Rom. x. 10. ||| Isa. xxvi. 20, 21.

And what will ye do, when the LORD cometh forth to punish, if you are not received into the hiding-place?—What will ye do, ye men of *sober* and *decent* conversation; who have nothing but an outward regularity, and some customary conformity to religious worship? These, though in their place valuable, yet are no security. They are only the outworks, not your fortification, not your citadel. When the righteous Judge ‘shall be revealed from heaven in flaming fire, to take vengeance on them that obey not the gospel;’* these, without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning.

What will ye do, ye men of *wealth* and large possessions? ‘Will riches profit you in the day of wrath?’† will riches protect you in the day of the LORD’S controversy? Alas! they will mark you out for a prey, and serve only to lure the vultures. If riches have been your idol; hoarded up in your coffers, or lavished out upon yourselves; they will, when the day of reckoning comes, be like the garment of pitch and brimstone, put upon the criminal condemned to the flames.

What will ye do, ye *mighty men* of valour? If the LORD turn his hand upon you, your heart shall fail, and your knees be feeble; your arm shall lose its strength, and your sword shall lose its edge. Your fleets and armies ‘shall be as tow,’ and the commanders of them ‘as a spark; and they shall both burn together, and none shall quench them.’‡ —If you are not sheltered and secured by *this* blood, what will ye do, when the shout of the archangel is made, and the trump of GOD is heard? Undaunted as you now seem, you will then, in an agony of despair, ‘call upon rocks to fall upon you, and mountains to cover you.’||

* 2 Thess. i. 7, 8.

† Prov. xi. 4.

‡ Isa. i. 31.

|| Rev. vi. 16.

What will ye do, ye *voluptuous* men, and ye *careless* women? ye that eat the lambs out of the flock, and the calves out of the midst of the stall? ye that drink wine in bowls, and anoint yourselves with the chief ointments? Ah! what will ye do, when ‘the whole land,’ for the universal degeneracy of its inhabitants, for their contempt of CHRIST, and neglect of grace, ‘shall become brimstone, and salt, and burning; infomuch that it shall not be sown, nor bear, nor any grafs grow thereon?’* Much more may I ask, What will ye do, when the heavens shall pass away with a great noise, when the elements shall melt with fervent heat, when the whole earth, and all the works therein, shall be burnt up?

What will ye do, people of *all* ranks and conditions, when ‘mischief shall come upon mischief, and rumour shall be upon rumour?’† when your houses shall be laid in heaps, and your streets be made a place of graves? when your cities, that were full of inhabitants, shall be solitary; and not a voice heard amidst them, but sighs of the disconsolate, and groans of the dying? when your children shall be slaughtered in one place, your parents in another; and the ‘slain shall ly behind the slayer, as the sheaves ‡ behind the reaper, in the time of harvest?’—But, above all, what will ye do, when the great white throne is erected; when the earth and the heavens flee away from the face of him that sitteth thereon; and the dead, both small and great, stand before GOD to be judged? Without the blood of sprinkling, where can you be safe? how will you appear? what will you do?—Whereas, if CHRIST and his blood are yours, all is yours. You have nothing to fear, in time or eternity. “O! well is it with you, and happy shall you be.”—But this reminds me of adding a word,

* Deut. xxix. 23. † Ezek. vii. 26. ‡ Jer. ix. 22.

4. By way of *consolation*.—Possibly you may be ready to inquire, “What consolation will this ad-
 “minister, amidst the presages, or under the ap-
 “proach of national calamities?”—Very great.
 ‘Fear not,’ says the LORD, ‘for I have redeemed
 ‘thee.’* Redemption by CHRIST is a preservative
from all terror, and an antidote against every evil.
This causes the serene breast, and the lightsome heart.
Hence comes calmness of conscience, ‘quietness and
‘assurance for ever.’ Therefore, says the prophet,
 ‘This man shall be our peace when the Assyrian shall
 ‘come into our land.’ The blood and righteousness
 of our incarnate GOD shall be the sovereign support
 of our souls, even when the enemy invades our ter-
 ritories, and preys upon the vitals of our country:
 yea, when he ‘treads upon our palaces;’ † not only
 demolishes our dwelling-houses, but lays our royal
 edifices in the dust, and makes us feel all the griev-
 ousness of war.

Further, when this blood is sprinkled, sin is done
 away, and GOD is appeased. His promises are
 your portion, and his arm is your defence. For
 the comfort of such people it is written; ‘He shall
 ‘deliver thee in six troubles; yea, in seven there shall
 ‘no evil touch thee. In famine, he shall redeem thee
 ‘from death; and in war, from the power of the
 ‘sword. Thou shalt be hid from the scourge of the
 ‘tongue; neither shalt thou be afraid of destruction
 ‘when it cometh.’ ‡ In the hands of this reconcil-
 ed-and faithful CREATOR, this unwearied and al-
 mighty DELIVERER, how safely may you deposit
 yourselves and your families, your possessions and
 your all!

Be not then discouraged, ye followers of CHRIST,
 though troublous times should come. All crea-
 tures, and all events, are under the control of your

* Isa. xliii. 1.

† Mic. v. 5.

‡ Job v. 19, 20, 21.

heavenly FATHER. If he has any further occasion for your service, or sees it conducive to your good, he will preserve you amidst the greatest dangers. He can draw a curtain of concealment over you, as he did over David in the cave. * He can plant an invisible guard around you, as he did around Elisha in Dothan. † He can turn the hearts of your adversaries, and make even the enemy and the avenger to be at peace with you; as he did in the case of Jacob and his enraged brother Esau.— Or, if you fall in the common calamity, ‘your latter end shall be peace;’ your inheritance is unalienable, and ‘your joy no man taketh from you.’ Your best things, your eternal interests, are secure, inviolably secure, being ‘hid with CHRIST in GOD.’ ‡

Happy, unspeakably blessed and happy the people, on whom this blood is sprinkled! If vindictive visitations come upon the land, this may screen and protect their persons; like the mark, which the man clothed with linen set on the forehead of GOD’S chosen ones; || or, like the line of scarlet thread, which Rahab the harlot bound to the window of her house. ||| However, by this blood of reconciliation, all afflictions shall be disarmed, and every evil unstung. Nay, ‘all things,’ not in prosperity only, but in adversity likewise, ‘shall work together for good.’ †† Death, even death, is van-

* 1 Sam. xxiv. 3. † 2 Kings vi. 17. ‡ Col. iii. 3.

|| Ezek. xi. 6. ||| Josh. ii. 18, 19.

†† Rom. viii. 28. This seems to be the meaning of the HOLY GHOST, in the passage lately quoted from Job. *In six, in manifold and various troubles, GOD shall deliver thee.* Or, if he suffer thee to be involved in seven, there shall no evil, no penal evil touch thee. His gracious presence shall be more than deliverance. Thou shalt not feel anguish, but enjoy comfort; thou shalt not suffer harm, but receive benefit. Though the flames of tribulation kindle all around, they shall not consume thee; but (like the fire which surrounded the three Hebrew confessors) shall only loose thy bonds, and set thee free; set thy affections free from a troublesome world, or set thy soul free from a prison of clay.

quished for them; and become their gain. And the last judgement is no longer the object of their dread, but their unspeakable privilege. Being justified by this blood, they may even 'glory in tribulation, and rejoice in hope,' in sure and stedfast hope 'of the glory of GOD.' *

Will ye not then, brethren, ardently join with me, while I lift my voice to GOD in the heavens, and say, "Awake, awake, O arm of the LORD; let this be a day of thy power, and a day of our redemption. Behold, O GOD our SAVIOUR, and look upon thy various congregations. See what a gathering of the people there is in thy courts; let there be as great a gathering of souls to thy blessed self. Fulfil the prophecy, almighty SHILOH! Let sinners, won by the discovery of thy grace, fly unto thee as a cloud; and take shelter in thy wounds, as the doves in their windows! that they may rest in the day of trouble; and, when time shall be no more, may enter in to that everlasting rest, which remaineth for the people of GOD?" *Amen!*

* Rom. v. 1, 2, 3.



S E R M O N VII.

The Way of Holiness.

EZEK. xviii. 27.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.

MANY of my hearers, I observe, are husbandmen; and the season, if I mistake not, is the season of *seed-time*. I will suppose a person, unskilled in your business, brethren, taking notice of your work. Perhaps he goes home, and says,—“What strange inconsiderate creatures have I seen in the field? I saw them, instead of laying up their corn in the garner, throwing it away by handfuls. Nay, they even buried it in the ground, and left it to putrify under the clods. Is this the way to improve their stock, and increase their substance? is this the way to get gain, and provide for their families?”

Should any one make such a reflection on your conduct, you have an answer ready. The same answer, only with an alteration of circumstances, will be equally proper for your preacher. It is true, his usual subjects are the absolute-free grace of GOD, and the immensely-rich merits of CHRIST; the infinite atonement, and everlasting righteousness

of the REDEEMER. But because he generally enlarges upon these doctrines, is he therefore throwing away his words? does he *neglect* the cause, or *disregard* the interests of *holiness*? Far from it. He is sowing the seed of vital holiness; without which seed, holiness will never flourish in your hearts, will never bring forth fruit in your lives; any more than your ploughed lands would produce a crop of corn, without receiving the appointed grain. It is 'thro' the knowledge of *our adorable SAVIOUR*, as calling us to glory and virtue, *that* we have all things 'pertaining unto life and godliness;' * unto the enjoyment of life eternal, and the practice of true godliness.

To convince you that this is my aim, I have chosen a text full to the purpose; and not unsuitable to the occasion of our present assembly. 'When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.'

The words naturally divide themselves into the following particulars:

- I. What the wicked man should turn *from*—*wickedness*.
- II. What he should turn *to*—*to do that which is lawful and right*.
- III. What will be the *effect* of such turning—he *shall save his soul alive*.

May CHRIST JESUS, the Head of his church, and the wonderful Counsellor, enable us to open these truths; to add a word of lively application; and to receive godly edifying from the whole.

- I. What the wicked man should turn *from*—*wick-*

* 2 Pet. i. 3.

edness. Here, perhaps, you expect, that I should mention several sorts of wickedness; should display the detestable nature and destructive consequences of each; and deter you, by such considerations, from the commission of them all; deter you from lying and defrauding, from cursing and swearing, from drunkenness and uncleanness, from a spiteful temper and a backbiting tongue. These are horrid evils. On account of these the land mourns. These bring the vengeance of GOD on a person, and on a people.* If I could speak in thunder, I could never inveigh too loudly against these vices. “Ye that go on in such iniquities, ye are scattering *“ brimstone upon your habitations; † ye are heaping up
“ wrath against the day of wrath. ‡ How can ye e-
“ scape the damnation of hell?”* ||

But let me forbear invectives. Let me reason with you in the spirit of mildness.—I will suppose you possessed of a pleasant garden. In some favourite bed, many weeds spring up, alluring to the eye, but full of deadly poison. Will you order your gardener to crop off the *leaves*, or to pluck up the *roots*?—To pluck up the roots, most certainly. Because, if he does the former only, it will avail but little; it will be no better than labour lost: whereas, if he does the latter, he will effectually rid your ground of the pernicious incumbrance.—Thus would I act. Wickedness is this *pernicious* weed, It is full of deadly poison; it pollutes your souls, and will be the bane of your happiness. I would not therefore be content with using the pruning-knife, and cutting off the shoots; but I would take the spade, and level my blow at the root.

I would fain have you turn, not partially and superficially, but *thoroughly* and *habitually*;—not from some only, but from *all* wickedness;—and not bare-

* Col. iii. 6.

† Job xviii. 15.

‡ Rom. ii. 5.

|| Matth. xxiii. 33.

ly from the practice, but even from the *love* of it, and any *fondness* for it.—This will never be accomplished, unless you turn

From a *thoughtless* }
 From a *prayerless* } state.
 From an *insensible* }

1. From a *thoughtless* state.—You are made for eternity; you are immortal beings. You must dwell either with GOD in heaven, or with devils in hell; and that to endless, endless ages. You know not how soon you may be summoned into the invisible and eternal world; the following night, for aught you can tell; or before the present hour is expired. Do you seriously consider, to which of these everlasting abodes you are approaching? for which of these unchangeable conditions you are meet?

‘Except a man be born again,’ says our LORD, ‘he cannot enter into the kingdom of heaven.’* This is the fixed determination of the righteous Judge. You all hope for heaven; and I humbly beseech the LORD that you may not be disappointed of your hope. But do you diligently inquire, whether you have experienced this new birth? Is there a spiritual change wrought in your souls? are your affections taken off from vanity, and fixed on the infinitely-amiable GOD? is your memory filled with the truths of the gospel? and, are your desires rising to things above? To expect the blessedness of heaven, and have no concern about this renewal of your nature, is to condemn the counsels of CHRIST, and to trifle with his unalterable decree.

‘Without holiness no man shall see the LORD.’† This is the standing rule for our present conduct,

* John iii. 3.

† Heb. xii. 14.

and indispensibly necessary for our future happiness. You may be civil and decent in your behaviour; you may attend the place of divine worship, and pass for reputable persons: yet, unless you are holy in your hearts, and holy in your conversation, you cannot enter into GOD'S blissful presence.—To be holy is to 'put on CHRIST;' * to resemble CHRIST, in your spirit and carriage, as one man resembles another, when he puts on his dress, or imitates his manners. Do you look to CHRIST as your pattern; follow CHRIST as your guide; and, in the general course of your life, walk as CHRIST walked?—Perhaps you have never so much as aimed at this; never so much as seriously considered eternity, regeneration, and a conformity to CHRIST. These things are seldom if ever in your thoughts: then be assured you are far from holiness; you are not turned from your evil way; no, nor so much as *beginning* to turn.

Say not, "This duty of serious consideration is a slight matter. If I had been guilty of injustice or perjury; if I had committed adultery or murder: these indeed were heinous crimes: whereas, the omission which you have insisted on, is but a small offence."—*Small offence!* Presume not to think so. However such guilt may appear little in your view, or sit easy upon your conscience, it is heinous enough to make heaven and earth amazed. For 'thus saith the LORD; Hear, O heavens, and give ear, O earth! I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people DO NOT CONSIDER.' † To say the truth, an inconsiderate careless life is an unintermitted course of sin; it is one continued act of rebellion

* Rom. xiii. 14.

† Isa. i. 2, 3.

against GOD.—It opposes his compassionate wish; ‘O that they were wise! that they understood this! ‘that they would consider their latter end!’*—It disobeys his positive command; ‘Thus saith the LORD ‘of hosts,’ the supreme Ruler of the world, ‘Consider your ways.’†—It defeats the design of his holy word, and would make the blood of his SON to be of none effect.

2. Turn from a *prayerless* state.—Alas! how many of those whom we call Christians are strangers to prayer! How many *servants* rise to their work, and never bend a knee before their MASTER in heaven! how many *masters* set their servants an ungodly example; enter upon the affairs of the day, without imploring the GOD of all grace, either to prosper their business, or to sanctify their souls! How many *parents* know not what it is to make earnest supplications for the conversion and salvation of their children! and how many *children* are as ignorant of the nature, the necessity, the advantages of prayer, ‘as the wild ass’s colt!’‡

Shall I reckon *these* good people? are these turned to their GOD? No; they are despisers of the Most HIGH; they cast contempt upon his Majesty. The language of their practice is, “Depart from us. Omnipotent as thou art, we have no need of thee; no need of thy SPIRIT, to make intercession for us.”—Most justly, therefore, is it reckoned by Eliphaz, as part of a wicked and abandoned character, ‘Thou restrainest prayer before GOD.’|| Nay, it is mentioned by the Psalmist as the finishing part, that which seals up the soul under the dominion of iniquity, and shuts out all reasonable hope of a reformation: ‘they are corrupt; ‘they do abominable works;’ and there is no pro-

* Deut. xxxii. 29.

† Hag. i. 5, 7.

‡ Job xi. 12.

|| Job xv. 4.

spect of their doing otherways, since 'they call not upon the LORD.*

Religious, yet neglect prayer! Impossible. Can a man live without food? can he breathe without air? No more can you withstand temptation, or exercise godliness, unless you 'watch unto prayer.' † —The neglect of prayer is not only sinful in itself, but the sure sign of an un sanctified heart, and the wide inlet to every unrighteous practice. "Shew me a prayerless person," said one, "and I will shew you a graceless person." —Turn then, sinners, turn without delay, to a habit of prayer; of secret, serious, earnest prayer: otherwise, you cannot expect that the wrath of GOD should be turned away from you. No; when he whets his glittering sword, and his hand takes hold on judgement, *you* are the persons that cause the indignation; *you* are the persons who have reason to tremble at the stroke. For thus it is written in that venerable book, which is a transcript of the divine will, and the rule of the divine procedure; 'Pour out thy fury upon the Heathen, that know thee not; pour out thy fury upon the families that call not on thy name. ‡

3. Turn from your *insensible* state. —Be sensible of your guilt, your misery, your ruin. Thoughtless and prayerless people, you are sinners before the GOD of heaven; you are the children of his wrath; you are the objects of his vengeance; condemned and accursed by his holy word. O! may the LORD of all power rend the veil from your understandings, and shew you your perilous, your dreadfully-perilous condition.

If, while I am speaking, the *earth* should reel to and fro, and be in strong convulsions under your feet; if it should open its horrid jaws, and gape

* Psal. xiv. 4.

† Eph. vi. 18.

‡ Jer. x. 25.

frightfully wide to devour you; not one in the assembly but would be greatly alarmed. How then can you be careless and unconcerned, when hell from beneath is opening her mouth, to swallow you up in endless perdition?—If this building was *rocking* over your heads, and tottering on every side; if the beams were bursting, and the walls cleaving; you would be struck with astonishment and horror. And how is it that you are under no apprehensions, when the indignation of an almighty GOD is ready to fall upon you? which, far more insupportable than the fall of loaded roofs, or ponderous millstones, must even grind you to powder.—If the French were landed, and an army of desperate Papists ravaging the nation; if you were pursued, or surrounded, by those barbarous enemies of your religion and country; if their swords, reeking with British blood, were now at your throats; you would tremble for your lives. And will you not feel some concern for your souls, when the sword of Omnipotence is sharpened to cut you in pieces? when, for aught you know, it may be already unsheathed; may have received a commission to give the fatal blow; and, before another hour passes, may actually strike.—If the late distemper among the cattle, should turn to a *plague* among men; if it should sweep away thousands and ten thousands to an untimely grave; if you should see multitudes of your neighbours *sickening, dropping, dying* on every side; certainly you would be terrified. How then can you remain unimpressed, when the curse * of GOD is approaching you? when the curse of GOD is hovering over you? when the curse of GOD is ready to be poured out upon you? and turn all your delights into weeping, wailing, and gnashing of teeth?

* Gal. iii. 10.

Behold then, sinners, inconsiderate and insensible sinners, you are this day impleaded at GOD'S bar: you are found guilty before the JUDGE of the world: you are upon the very brink of everlasting destruction.—Not the earth, but *hell*, is opening her mouth to devour you; not the stones and timber of your houses, but the *vengeance* of the MOST HIGH, is rushing down upon you. The sword, not of an enraged adversary, but of GOD'S most *tremendous* displeasure is drawn, perhaps stretched out to destroy you: the pestilence, or, what is infinitely more to be dreaded than the pestilence that walketh in darkness, the *curse* of GOD is ready to break forth upon you.—And will not these terrors awaken you, alarm you, persuade you? *—Thou GOD of the world, and GOD of our souls, let not thy judgements and thy threatenings go forth in vain!

I hope some of you are inclined to ask,—How or to what should we be persuaded? If so, my second particular will suggest the proper answer.

II. What the wicked man should *turn to*?—‘To do that which is lawful and right:’ to repent of sin, and love GOD; to be pure in heart, and holy in all manner of conversation. This is implied in the exhortation of the text; this is the indispensable duty of all men; and to promote this is the continual aim of our ministry.

But you are guilty, ruined, impotent creatures. —*Guilty*, and can you, under a load of trespasses, arise and do your LORD'S will!—*Ruined*, and can you, amidst such discouraging circumstances, have any heart to set about the work of reformation?—*Impotent*, and can you, under the most deplorable weakness, perform the most difficult of all services?

—No; you must first be relieved and enabled, before you can be sufficient for these things. Like the woman bowed down with a spirit of infirmity, or like the impotent man at the pool of Bethesda, you must receive restoration and strength from GOD your SAVIOUR. Turn then to CHRIST, who says by his prophet, ‘O Israel, thou hast destroyed thyself, but in me is thy help.’ *

If you should inquire, What shall I find in CHRIST?—All that you can want; all that you can wish; incomparably more than I am able to express. For ‘it hath pleased the FATHER, that in CHRIST should all fulness dwell.’ †

Because you are *guilty*, and have a burden of iniquity on your souls, HE is ‘the Lamb of GOD, that taketh away the sin of the world:’ ‡ a lamb of GOD’S own appointing; a lamb of infinite excellence and dignity; to whom nothing is equal, nothing comparable. This Lamb of GOD has shed his blood for sinners; has suffered death for sinners; yea, has died in their stead, and endured all that vengeance which they have deserved. In this most wonderful and perfect manner has he obtained their pardon! pardon, not of some only, but of all sins; be they ever so numerous, or ever so heinous, it maketh no difference with him. An infinite SAVIOUR taketh away millions, unnumbered millions of the most abominable iniquities, with as much ease as he expiates a single offence, or the smallest fault. ‘He blotteth out transgressions,’ aggravated transgressions, innumerable transgressions, ‘as a cloud;’ || as easily and as completely as the wind sweeps away a floating cloud from the face of the sky. Delivered from this load of guilt, you will be fitted to ‘walk’ in the way of GOD’S com-

* Hof. xiii. 9.

† John i. 29.

‡ Col. i. 9.

|| Isa. xlv. 22.

mandments, 'and not be weary;' yea, 'to run, and 'not faint.'*

Because you are ruined, and have nothing that may recommend you to the most high GOD, CHRIST has brought in a righteousness—a complete righteousness—a divine righteousness. Consider the unspotted purity of his nature, and the unfinning obedience of his life; consider his fervent charity to man, and his patient resignation to GOD; consider all his exalted virtues, and all his exemplary actions; these, all these, in their utmost perfection, are not only for the imitation, but for the justification also, of such sinners as you and I. 'His name is JEHOVAH,' which speaks incomprehensible grandeur in him; 'JEHOVAH our righteousness,' † which speaks unutterable comfort to us. In this righteousness we may be fully accepted, and intitled to life eternal. Of this we make our boast, and say, 'In the LORD have I righteousness; ‡' I, a transgressor, have a real righteousness; I, a defective creature, have a consummate righteousness; I, a frail, relapsing Christian, have an invariable and everlasting righteousness. O! what a treasure is this! what an unspeakable gift is this! Is there a cordial that can revive our spirits, is there a motive that can animate us to duty, like justification through IMMANUEL'S righteousness?—Blessed LORD! this makes thy yoke easy, and thy burden light.

Because you are weak and *disabled*, CHRIST has the 'residue' of the SPIRIT; || the '*fulness*' of the SPIRIT; |||| the 'seven SPIRITS' of GOD are before his throne. †† The HOLY GHOST, in all his graces, CHRIST sends to whomsoever he pleases. ††—He gave this inestimable blessing to Saul the

* Isa. xl. 31.

|| Mal. ii. 15.

†† John xvi. 7.

† Jer. xxiii. 6.

|||| Col. i. 19.

‡ Isa. xlv. 24.

Rev. i. 4.

persecutor and blasphemer : he gave this inestimable blessing to many of his murderers and crucifiers : he still confers the heavenly gift on his enemies ; ‘ yea, on the rebellious also.’ * And the promise, the free gracious promise, ‘ is to you, and to your children, ‘ and to all that are afar off, even as many as the ‘ LORD our GOD,’ by the preaching of his gospel, ‘ shall call.’ †

How salutary and beneficial are the effects of this gift ! our LORD himself, who best knew, has admirably shewn. ‘ He that believeth on ME, out of ‘ his belly shall flow rivers of living water.’ ‡ This spake he of the SPIRIT, which every one that turns to him, and believes on him, shall receive. Observe some beautiful and copious river ; how it exhilarates the country, and fructifies the soil through which it passes ; bestows a thousand conveniencies, and gives birth to a thousand delights, wherever it takes its winding course. So the COMFORTER, dwelling in the heart, gives such charming views of CHRIST and his unsearchable riches, as gladden the conscience, and make us truly happy. Hence, as from an inexhaustible source, true holiness flows, and every spiritual good. This disposes us to love our neighbour : this teaches us to be meek in spirit : and this will raise our desires far above earthly, sensual, transitory things, even as David’s thoughts were raised far above the shepherd’s scrip, when he sat exalted on the throne of Israel.

Under the influence of this divine SPIRIT, you will say, “ CHRIST has taken away the execrable
“ filth of my sins ; and shall I wallow in the mire
“ of iniquity again ?—CHRIST has delivered me
“ from the pit of everlasting destruction ; and shall
“ I leap into those unquenchable flames, from
“ which, as a brand, I have been snatched ?—In

* Psal. lxxviii. 18.

† Acts ii. 39.

‡ John vii. 38.

“ my adorable REDEEMER, I have a perfect righteousness, and am completely justified ; and shall
 “ I not endeavour to walk worthy of such favours ;
 “ to shew my gratitude for such beneficence, by
 “ bringing forth the fruits of righteousness in all
 “ my conversation.”

Yes, brethren; when you are turned to CHRIST, to receive his atonement, to rely on his righteousness, to be filled with his SPIRIT ; it will be with your soul as it is with the *earth*, when it is turned to the *sun*. The earth, you see, is now barren and unfruitful, because it has been very much withdrawn from the enlivening beams of the sun. Ere long it will be replaced under the full influences of that fountain of light and heat. Then what a change will take place ! how will the flowers appear on the ground ! how will the leaves adorn the trees ! how will the singing of birds be heard in our land ! So shall holiness and a heavenly temper be produced in your souls ; so shall obedience, with all the fruits of godliness, flourish in your lives ; when this ‘ Sun of righteousness ’ manifests himself in your hearts, makes you partakers of his salvation, and thus ‘ arises upon you with healing under his wings.’ *

Should any one doubt, whether this is the way to do that which is lawful and right ; I ask—Is it not a *pleasing* way ? such as we should wish for ; such as we should prefer above all others ; and such as will render our LORD’S service perfect freedom ? —Is it not a *rational* way ? apparently adapted to engage the heart, to strengthen the hand, and thereby to fit the whole man for every good work ?

Besides, is it not the way appointed by GOD ?—Would we “ earnestly *repent*, and be heartily sorry
 “ for all our misdoings ?” The wisdom of GOD

* Mal. iv. 2.

assures us, this sorrow must arise from believing views of CHRIST; from 'looking unto him whom 'we have pierced; * looking unto him as wounded for *our* transgressions; and bruised for *our* iniquities. This, if any thing, will incline us to be afflicted, and mourn, and weep, for all our abominations. Thus, and thus only, shall we experience that 'godly sorrow, which worketh repentance not to be repented of.'

Would we *love* GOD? The oracles of heaven inform us, that we must first see his love; his infinitely-free, and infinitely-tender love towards us; his love not imputing any sin to our souls, but laying all our iniquities upon his own SON. Then shall 'we love him,' when we perceive and know, that 'he has,' in this most divinely gracious manner, regarded—'loved'—blessed us.

Would we be *pure* in heart? The LORD 'purifieth the heart by faith; * faith in CHRIST, as shedding his most precious blood, as giving his most glorious person, for our ransom; and, by his one oblation, 'finishing our transgression; making reconciliation for our iniquity; yea, 'perfecting us 'for ever:' inasmuch that we may boldly and assuredly say, 'Through this grace of our LORD JESUS CHRIST, we shall be saved.' He that hath this faith and this hope, 'purifieth himself, even as 'he is pure.'

Would we 'renounce all ungodliness?' would we 'live soberly, righteously, and godly? † By grace we must be enabled; even that grace which brings salvation, a finished and free salvation to sinners. That grace, appearing in the heart, and appropriated by faith, is the sure, the effectual means of true sanctification; the sure, the effectual motive to willing obedience.—Therefore our LORD says, 'He

* Zech. xii. 10.

† Acts xv. 9.

‡ Tit. ii. 12.

‘that eateth me, even he shall live by me.’ * He that ‘eateth me,’ that receiveth my righteousness and redemption; that maketh a daily use of me and my benefits, for the refreshment and health of his soul; as people make a daily use of their necessary food, for the nourishment and support of their bodies: ‘even he shall live by me;’ he shall live to GOD in real holiness here, and live with GOD in everlasting glory hereafter.—This method will strengthen and prepare us for discharging all the duties of a Christian life, as bread strengthens and prepares the labourer for dispatching the business of his toilsome calling. Whereas, without using this sovereign expedient, we shall be as incapable of exercising ourselves unto godliness, as the hireling, deprived of his usual meals, would be incapable of performing his daily task.

Upon the whole, brethren, we do not urge you to make brick without straw: we do not call upon you to arise and work, without shewing you from whence your ability and vigour are to proceed.—Some, perhaps, might exhort you to all holy obedience; but, neglecting these most necessary directions, their exhortations would be comfortless and insignificant; because you might fetch a sigh, and may answer, “All this we would gladly do, but “alas! we are not able.” Whereas, here is grace sufficient for you in CHRIST.—Whatever hinders you, CHRIST removes; whatever you want, CHRIST bestows: ‘that being delivered from your ‘enemies, and from the hand of all that hate you;’ from the influence of all that embarrasses, and all that discourages you; ‘you may serve him, without slavish or disquieting ‘fear, in holiness and righteousness before him, all the days of your life.’ †

Happy deliverance! thrice happy conduct! but

* John vi. 57.

† Luke i. 74, 75.

happier still the issue of all!—Which reminds me of my last inquiry; namely,

III. What will be the effect of this turning?—
‘He,’ the wicked man, thus turned, ‘shall save his soul alive.’

He shall *save*—Safety shall be his companion; safety shall be his guard; safety shall escort him through the dangers of life. All the days of his appointed time ‘he shall dwell under the defence of ‘the Most HIGH, and abide under the shadow of ‘the ALMIGHTY.’*—Most desirable situation! especially when judgements, desolating and destructive judgements, are abroad.—While the storm of calamity is gathering, or, when the tempest of tribulation is raging, O! what a calm must it create in the heart, to have the eternal GOD for our refuge! † to say within ourselves, “The hand that is *“stretched over the sea, and shakes the kingdoms of “the earth; the hand that rends the mountains, and “scatters the everlasting hills; ‡ that hand is my defence and my shield!”*

Save his *soul*—It is not improbable, but his bodily welfare may be secured. GOD may set a mark upon his forehead, and command the sword of the destroying angel to pass over his house. But however this may be determined, his soul shall be safe. As to his spiritual welfare, he has a ‘writ of protection’ under the great seal of heaven. The LORD JESUS is his ever-faithful guardian, and ‘none shall ‘pluck him out of the divine REDEEMER’S hand.’|| The roaring lion may go about, seeking to devour him: but he has a strong city, which the infernal adversary cannot storm; he has an impregnable bulwark, which the powers of darkness cannot scale. Though he fall, the arm of CHRIST will

* Psal. xci. 1.

† Deut. xxxiii. 27.

‡ Hab. iii. 6.

|| John x. 28.

raise him; though he be defiled, the blood of CHRIST will cleanse him; though he die, it will be no loss, but gain. HE that has the keys of the grave, will give commandment concerning his mouldering bones; HE that lives for evermore, will receive his departing soul.—This, perhaps, may be meant by that other emphatical word, *alive*.

He shall save his soul *alive*.—He shall not barely be safe, but happy. He shall enjoy what truly deserves the name of life. A man may escape from his enemy, by flying to a fortified castle: but in the castle there may be drought and famine. He may perish by these disasters, though preserved from the pursuing foe. It shall not be thus with the returning, believing, renewed sinner. He shall be saved with a complete and everlasting salvation. He is a child of GOD, and an heir of glory: he shall rejoice in CHRIST JESUS here, and shall enter into the joy of his LORD hereafter.—When the earth is burnt up, he shall see it; when the heavens pass away, he shall stand with boldness; when all nature sinks into dissolution, he shall not only survive, but enjoy the ruin. He shall leave a dissolving world, to possess a kingdom in heaven; to wear a crown of righteousness; and to be for ever with, for ever like, his blessed and glorious LORD.

We have now shewn—what the wicked man should turn *from*,—what he should turn *to*,—what will be the *effect* of this turning.—Give me leave to ask, Has the arm of the LORD been revealed? are you impressed by the awful, or encouraged by the comfortable truths? If so, perhaps you will be ready to say, “Will CHRIST receive *me*? will he make *me* a partaker of these incomparable benefits? shall such a one, who is so very *unworthy*, find favour in his sight?”

Yes, such a one may find favour. Any one, e-

very one who comes, he will receive. He sends his ministers to *invite* you; he sends his judgements to *compel* you; he uses every expedient to *gain* you.—He bids earthquakes tear the foundations of nature, and turn mighty cities into ruinous heaps, that you may be built on that rock which shall never be shaken. He calls the sword of war out of its scabbard, and commands it to be bathed in blood, that you may fly for safety to the Prince of Peace. While ruin and desolation are pursuing their dreadful work all around, he throws open the doors of his grace and righteousness, and most compassionately cries, “Come, my people; come, poor offenders; enter into these chambers, and find rest.”*

Is any of you still inclined to reply, “Will CHRIST indeed receive me, who am not only a sinner,—but a *great* sinner,—a *long persisting* sinner,—and now seem to come but at the *last hour*; more like one driven by fear, than drawn by love?”—What thinkest thou? would the widow of Nain, who went mourning after the corpse of her only son, almost inconsolable with her loss; would she be unwilling to receive him, when our LORD re-animated the cold clay, and ‘delivered him’ alive ‘to his mother?’† Would she need much importunity, and hardly be prevailed on, to embrace her beloved, her lamented child? Impossible to suppose. Remember what CHRIST has *done* for sinners; what he has *suffered* for sinners; how his bowels *yearn* over sinners; and it will appear equally impossible that he should reject any returning profligate.

Reject! No. The good father, aged and venerable as he was, hastened; yea, *ran* to meet the prodigal. He fell on his neck, and tenderly kissed the dissolute youth.‡ So, with such readiness, and

* Isa. xxvi. 20.

† Luke vii. 15.

‡ Luke xv. 20.

such compassion, will the everlasting FATHER receive you to his family, his favour, his love.—Nay more, he will receive you with *joy*. He is the good Shepherd; you are the lost sheep: he is come, in his word, to seek you; when you turn to him, he has found you. Then, says the scripture, the good shepherd goes home with his recovered sheep, ‘re-joicing.’* O let your minister, and (which is unspeakably more engaging) let the blessed JESUS have joy of you, my brethren: even that JESUS by whom sinners are ‘dearly beloved and longed for;† who has no greater delight than to save them from their iniquities, and number them among his children.

If you should answer,—“This is a matter of the utmost importance. It lies at the very root of all my comfort. Let me hear it confirmed from our LORD’S own mouth. *I will hearken what the LORD GOD will say concerning me.*”‡

Hear then his own *promise*; the most precious promise that words can form, or fancy conceive; ‘Whosoever cometh to me,’ for pardon, for justification, for holiness, ‘I will in no wise cast him out. ||—Whosoever;’ whether he be high or low, learned or illiterate; whether he be a servant or a master, a prince or a beggar; no one is excepted, no one shall be refused. ‘In no wise:’ on no consideration of past transgressions, on no account of present depravity, on no foreknowledge of future failings. Only let him come, ‘only let him come,’ and nothing shall debar him from the enjoyment of my benefits; nothing shall separate him from the endearments of my love.

Hear this kind *invitation*; ‘Return unto me, for I have redeemed you.’ ||| Ye that have hitherto been

* Luke xv. 5.

† Philip. iv. 1.

‡ Psal. lxxxv. 8.

|| John vi. 37.

||| Isa. xlix. 22.

strangers to seriousness, and always alienated from me; 'turn unto me,' and I will not so much as upbraid you * with your folly.—Ye that are now backsliders, and have for a season ungratefully departed from me; 'turn unto me,' and I will heal your backslidings; my stripes shall make you whole.—Ye that have been slaves to vice; have sold yourselves to work wickedness; and are grown old in abominable practices; it is not too late even for you. 'I have redeemed' even such as 'you.'—I shake the pillars of nature, and rock the foundations of the world; 'I clothe the heavens with blackness, and I make sackcloth their covering.' † Yet, for such as you, 'I gave my back to the smiters, and hid not my face from shame and spitting.' ‡ Yes, sinners; sinners of every kind; I bore the curse of the law, and died the death of the cross, on purpose that I might redeem such as you.—Most amiable REDEEMER! who would not listen to a call so wonderfully endearing? Sinners, how can you withstand a motive so sweetly constraining?

Hear his solemn *oath*; 'As I live, saith the LORD GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for 'for why will ye die, O house of Israel?' || Was there ever any declaration so charming? or any address so affectionate?—See! how the high and lofty ONE condescends! He commands in heaven, on earth, through hell; yet, more like a supplicant than a sovereign, he vouchsafes to solicit and beseech you. From the habitation of his glory he cries, 'Turn ye,' poor perishing creatures.—Again he cries, 'Turn ye' to your GOD and SAVIOUR; that ye may be delivered from all your transgressions, and iniquity may not be your ruin.—To take away all your

* James i. 5.

† Isa. l. 3.

‡ Isa. l. 6.

|| Ezek. xxxiii. 11.

reluctance, he pleads, he expostulates, 'Why will ye die?' why will ye destroy yourselves, and be undone for ever?—That you may have no doubt of a free pardon, and a favourable reception, 'he swears;' swears by himself, by his own life and immortal perfections, that he 'has no pleasure in your death;' but shall rejoice, infinitely rejoice in your recovery and salvation.

Here then you have the *promise*, the *invitation*, the *oath* of the LORD. Can there be greater encouragement? will not this threefold cord draw you?—Should you say, "I cannot turn; I am tied" and bound with the chain of my corruptions. "O! that CHRIST"—Fear not: he will, he will. He that sends his minister to give you this exhortation; he that sends his SPIRIT to work this desire in your soul; he that spilt his blood to obtain all blessings for you; he will put forth his strength, and turn you to himself. He stretched his beneficent hand, and saved Peter from sinking in the tempestuous sea. What he did for him, is a pattern and a pledge of what he is ready to do for you.—Only continue to seek his face; let your heart talk of him; set his unbounded goodness and almighty power before your eyes; meditate on his infinite propitiation and incomprehensible merits; consider his everlasting righteousness and never-ceasing intercession; look upon all these as your own. To look upon them as *your own* you have a *warrant*, you have a *command*.—And if CHRIST has done so great things for you, you may assuredly believe, that, in his due time, in his wise manner, he will 'bring you spiritual health and cure;' he will carry on what he has begun, and enable you to grow in grace. He will comfort your hearts, and stablish you in every good work.

Shall I proceed?—I have already been copious,

perhaps somewhat tedious. Yet you will bear with me on this distinguished and solemn occasion: yes, you will bear with me a little longer: for I am loath, very loath to dismiss you, without persuading you. Persuading! alas, I cannot. 'GOD, and none but GOD, can persuade Japheth.'* However, as an instrument in his all-powerful hand, let me address you once again.

I observe several persons here, on this day of humiliation, who very rarely attend the public worship.—Why, my friends, why do you wrong your own souls? why do you withdraw yourselves from the preaching of the gospel? Know ye not, that 'JESUS passeth by,'† in the way of his ordinances? Here you may, like Bartimeus of old, approach the Son of David; here you may obtain faith and holiness. Faith cometh by hearing, and holiness by the word of GOD. And are not these blessings worth your attendance? can you live happily without them? can you die comfortably without them? or can you, without them, be prepared to meet your GOD, when he cometh to judge the world?—Why should you forsake the assembling yourselves together? Do you hear terrifying or distressing doctrines in this place? is not this the house of praise, as well as of prayer? does not the *joyful sound* echo under these roofs? Is not CHRIST set forth crucified before your eyes? crucified for such offenders as you! crucified, that such offenders as you may be pardoned, may be accepted, may be glorified? and will you despise such a divinely-compassionate SAVIOUR? will you refuse such astonishingly-rich mercies? O! that hereafter you may 'be glad when they say unto you, Let us go into the courts of the LORD.'‡

Should my wishes prove vain, I have at least de-

* Gen. ix. 27.

† Matth. xx. 30.

‡ Psal. cxxii. 1.

livered my message. If you perish through obstinacy and unbelief, I am clear from your blood. I call heaven and earth to witness, you have been *warned*, you have been *instructed*, you have been *exhorted*. You cannot say, you perish for lack of knowledge; for, life and salvation have been set before you, have been brought to your very door, and you are importuned to lay hold of them. You will therefore be without excuse, and have no cloke for your guilt.

But why should I leave you with such melancholy apprehensions? Let me hope better things of you: let me hope that you will not disregard *these* admonitions, however you may have disregarded *too many* exhortations of this kind. This is a remarkable day: O! that it may be memorable on account of your turning to GOD. Let this be its distinction through all your future life; let this be its distinction through all the ages of eternity: that you may say,—when death summons you into the invisible state; when the trump of GOD calls you to the great tribunal; when you mingle with saints and angels in the kingdom of heaven,—“Blessed be GOD for that solemn day, and its sacred exercises! That was the day of my better birth. Then I began to consider; then I began to pray; then I began to see my undone condition, and my extreme need of a SAVIOUR: then too I saw JESUS, giving himself a sacrifice for my sins, and redeeming me to GOD with his blood.”—Happy! thrice happy! inexpressibly-happy day! if *thus*, if *thus* improved!

You have, I presume, abstained from your usual food, as you have been joining in confession, supplication, and prayer. This is well done: but this is only half; rather it is, by infinite degrees, the smallest part of your duty. It is not said, When the wicked man abstaineth from his usual food; but

‘when he turneth from his wickedness,’ as the consequence of his believing in CHRIST. It is not said, When the wicked man joins in public confession to GOD; but when ‘he doth that which is lawful and right,’ as a fruit of his fellowship with CHRIST: THEN he shall *save*—he shall save *his soul*—he shall save his soul *alive*. O that all, from the king on the throne, to the labourer in the barn; from the highest nobleman to the meanest tradesman; that all might now be inclined, now be enabled to turn unto the SAVIOUR of the world. In him, millions, unnumbered millions of wretched sinners, have found recovery and liberty; *recovery* from the death, and *liberty* from the bondage of sin. ‘And’ (blessed be his unbounded grace) ‘yet there is room.’

Then the national fast would be a *national blessing*. Whereas, without this all-important turning to the adorable SAVIOUR, what will the formalities of our devotion signify? They will be a mere lip-labour, a religious trifling: nay, they will be a solemn mockery of the ALMIGHTY, and provoke his abhorrence.—Does not JEHOVAH himself speak to the same purpose? ‘Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?’ * to discontinue your ordinary business, and refrain from a meal’s meat? to make a little doleful lamentation, and put up a few petitions extorted by fear? ‘Will you call this a fast?’ saith the high and holy One, with an air of sovereign contempt; ‘is this an acceptable day to the LORD?’ No, verily: it is the most odious hypocrisy; like crying, Hail master, with the tongue, while treachery and enmity fill the heart: *unless* you turn to CHRIST, that you may be wash-

* Isa. lviii. 5.

ed, that you may be justified, that you may be sanctified; that, having remission of sins through his blood, and peace of conscience through his grace, you may feel the bands of wickedness loosed, and may become the willing servants of righteousness.

What is the *grand* sin of our nation? Ignorance and neglect of CHRIST.—What is the *cause* of all our other sins? Ignorance and neglect of CHRIST.—Why are the *judgements* of the ALMIGHTY hanging over our heads? For ignorance and neglect of CHRIST. Never, therefore, shall we answer the end of our sacred assembly, nor the design of GOD'S alarming visitations, till we begin to know CHRIST, to receive CHRIST, to make use of CHRIST by faith. When this is done, we may reasonably hope,—that our prayers will go up with acceptance, and not return again, till a blessing be sent;—that, as individuals, our 'light shall break forth like the morning, and our health shall spring forth speedily;'—that, as a community, 'the favour of GOD shall go before us, and the glory of the LORD shall be our reward.' *

Then may we look *around* on our most enraged enemies, and say with the psalmist, 'Tho' an host of men should encamp against me, yet shall not my heart be afraid.' †—Then may we look *backward* to the late desolating earthquake, and say with the believers of old, 'GOD is our refuge and strength; therefore will we not fear, tho' the earth be removed, and tho' the mountains be carried into the midst of the sea.' ‡—Then may we look *forward* to an incomparably more dreadful scene, even to the righteous JUDGE, and the great tribunal, and say with the triumphant apostle, 'Who shall lay any thing to our charge? It is GOD that justifieth; who shall condemn us? It is CHRIST that died.' ||

* Isa. lviii. 8

† Psal. xxvii. 3.

‡ Psal. xvi. 1, 2.

|| Rom. viii. 33, 34.

Let me entreat you therefore, brethren, for the sake of your own immortal souls, and for the welfare of our endangered nation; let me charge you, by all that is desirable in time, and awful in eternity, not to neglect these counsels. Being so solemnly reprov'd, if you 'harden your neck,' your destruction cometh suddenly, and 'that without remedy.'* Having these warnings from the divine word, and warnings from the divine providence, 'if ye still do 'wickedly;' it is not man, it is not an angel, it is GOD HIMSELF who declares, 'Ye shall be consumed'—even ye—your country—'and your 'king.'†

* Prov. xxix. 1.

† 1 Sam. xii. 25.



The Knowledge of Salvation precious
in the Hour of Death;

PROVED IN A

S E R M O N

PREACHED, JANUARY 4. 1759,

UPON THE DEATH OF THE

REV. MR. JAMES HERVEY.

BY W. ROMAINE, M. A.

Lecturer of St. Dunstan's in the West, London.

Righteousness delivereth from death. PROV. x. 2.

LUKE ii. 29, 30.

*LORD, now lettest thou thy servant depart in peace,
according to thy word: for mine eyes have seen thy
salvation.*

ACCORDING to the ancient prophecies, in the
fulness of time, God sent forth his Son. He
came to his own, when there was a general expect-
tation of his birth. Many just and devout persons

in Jerusalem were then looking out for the Redeemer's coming in the flesh; and among them, good old Simeon, and Anna a prophetess, are particularly mentioned. St. Luke says, *There was a man in Jerusalem, whose name was Simeon, and the same man was a just, a justified person, and devout, fearing to offend God, as the Greek word signifies, waiting for the consolation of Israel; he was waiting for the incarnation of the divine Comforter, by whose birth all the promises of comfort were to be ratified and fulfilled, and the Israel of God was to receive everlasting consolation. The Lord was pleased to vouchsafe a particular revelation of his will in this matter to Simeon: 'For the Holy Spirit was upon him, and 'it was revealed unto him by the Holy Spirit, that he 'should not see death before he had seen the Lord's 'Christ' incarnate. And he came by direction of the Spirit into the temple; and when the parents brought in the holy child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God that he had lived to this happy hour, when he could take up the prophet's words, and say, 'Lo this is our God, we have waited for him, and he will save us; this is the Lord, we 'have waited for him; we will be glad and rejoice in 'his salvation.'* Simeon waited to see God incarnate; and having seen him, he wanted to live no longer. He desired his dismissal. All the ends of living were answered; and therefore he put up this sweet prayer;—'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.'

With these same words, one of our dear brethren, now with the Lord, finished his course. They were the dying words of the Rev. Mr. James Hervey. He had long desired to depart, and to be with Christ, which he knew was far better than to abide in the flesh; but he waited patiently for the

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Lord's time; and, when it was come, he thus expressed the thankfulness of his heart, 'Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word: for mine eyes have seen thy precious salvation.*' The Lord heard him, and gave him a gentle dismissal. He died, as he had lived, in a perfectly even and calm composure of mind. Death shewed that he came to him as a friendly messenger to call him to glory; for he cheerfully obeyed the summons. There was no fear, no struggle, not a sigh or groan; but he departed in peace, and in full assurance of faith. Oh that you and I, my brethren, may so live by the faith of the Son of God, that when we come to die, we may be able to use this same prayer, and may receive of the Lord a like gracious answer.

These sweet dying words of our dear brother have made a great impression upon several of his acquaintance: for they have been led to consider them more closely than perhaps they ever did before, and several have meditated upon them with great comfort. In order that others might do the same, and that his happy death might be the means of stirring up many to seek to die the death of the righteous, and that their latter end might be like his, I have determined to speak upon these words this day. May the same Spirit by which Simeon spake them, be in all your hearts! may he teach you their true and full meaning, and, in God's due time, may he give you the comfortable experience of them! Under his guidance, let us consider,

First, That when Simeon had seen the salvation of God, he was prepared to depart:

* Several particulars in this sermon respecting Mr. Hervey, are more fully related in the account of his life.

Secondly, He therefore desired it, and prayed for it: and,

Thirdly, He expected he should depart in peace according to God's word, which was fulfilled to him. And, under each of these particulars, I shall speak of the experience of our deceased brother.

First, Simeon had it revealed to him by the Holy Spirit, that he should not die until he had seen the Lord's Christ; and when Jesus was brought into the temple, he was directed to go and receive him for the promised Messiah; and taking him up in his arms, he blessed God, and said, 'Lord, now let-
'test thou thy servant depart in peace, according to
'thy word: for mine eyes have seen thy salvation.' It is evident he spoke these words in their primary sense, of his seeing *Jesus* with the eyes of his body; but this could have been no great cause of joy to him, unless he had before seen Christ some other way; for multitudes saw him with their bodily eyes, while he was upon earth, who were no better for the sight; and multitudes will hereafter see him in his glorified body, but it will be to their everlasting confusion. There is another kind of sight to which our church referred you this afternoon, when each of you took up these words and said, For *mine* eyes have seen thy salvation. If you knew what you said, and spoke the truth as you had experienced it, you meant that you had seen the salvation of God with the eye of faith; according to what is said of Moses, 'That by faith he saw him who is invisible.' (Heb. xi. 27.) He saw him by the eyes of his soul, who was invisible to the eyes of his body; for the soul has its eyes as well as the body: but sin darkened them; it put them into the state in which the eyes of the body are when they have no light: then they can see nothing. So the soul is said, in scrip-

ture, to be in darkness and blindness, until the eyes of the understanding be enlightened. They cannot see any spiritual objects, until the Sun of Righteousness shine upon them; nor, when he does shine, can they see any loveliness in those objects, until they be able to act faith upon them; for the eye of faith not only beholds the object, but also distinguishes its own interest in it. Faith keeps all the senses of the soul in act and exercise upon the proper object, which each apprehends; here the eye of faith is fixed upon salvation, not only viewing it as a blessing belonging to others, but also appropriating it to itself. 'Mine eyes have seen thy salvation:' here Simeon, speaking of our Saviour, calls him *salvation*, because all salvation is in and from him. He is the author, and he is the finisher of it. The great plan of it was laid by the co-equal and co-eternal Persons of the ever-blessed Trinity, before the foundation of the world; it was carried into execution by our divine Saviour in the fulness of time; and he is an eternal salvation, an eternal deliverance from all evil, and an eternal possession of all good. Upon the entrance of sin into the world, this great salvation of our God was revealed, and by faith believers under the Old-testament dispensation enjoyed the benefits of it. At the appointed time *Jehovah* took a body of flesh, and our divine *Immanuel* stood up to save his people from their sins. He undertook to satisfy all the demands of law and justice. The law he satisfied, by paying it a perfect unfinning obedience; which being a divine, as well as a human obedience, did therefore magnify the law, and make it more honourable, than if all the creatures in heaven and earth had never offended against it. Justice he satisfied, by enduring the threatened punishment; and after his sufferings and death, justice had no more demands upon him; for, he came out of the prison of the

grave with a full discharge. This satisfaction, made to law and justice by the obedience and sufferings of the Lord *Jesus*, is what the scripture calls the *righteousness of God*, because it is a divine and infinitely-perfect righteousness; a divine righteousness wrought out by *Jehovah* himself, and as infinitely perfect a righteousness as *Jehovah* could make it. In this all-glorious righteousness of the God-man, Christ *Jesus*, consists the sinner's salvation: for he is accepted and justified by it; the fruits of this righteousness are his sanctification, and the robe of this righteousness is his glorification. So that salvation in time and in eternity, depends upon the righteousness of the incarnate God. This is the fundamental doctrine of the Christian religion, for which your dear brother was a noble champion. He saw, he experienced the importance of it, and therefore, in his conversation, and in his preaching, it was his favourite topic. How sweetly, how profitably have I heard him dwell upon it! and how excellently has he defended it in his writings! Read his *Theron and Aspasio*; and when you are thoroughly convinced that Christ is the end of the law for righteousness to every one who believeth, and can say with faith, "In the Lord have I righteousness" and salvation;" then your mind will be settled in peace and comfort, and you will be delivered from those dangerous errors which are now propagated concerning the righteousness of the Lord *Jesus*. Thank God for the masterly defence of it in these dialogues.* In them, Mr. Hervey, being dead,

* About a week before Mr. Hervey was taken ill, I mentioned to him a report that was spread about, concerning Mr. Sandeman's *Letters on Theron and Aspasio*, to this effect: That he (Mr. Hervey) had written a letter to Mrs. Cooke, and therein had said, that Mr. Sandeman was in the right, and had convinced him of his error; or words to that purpose. To which he answered, That he had written a letter to Mrs. Cooke, and therein he had acknowledged, that many of Mr. Sandeman's re-

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yet speaketh the praises of his adorable Redeemer, and clearly proves that we have our salvation through his righteousness. *Immanuel* the Saviour is the justifier, as he says himself, Isa. xlv. 21, 22. 'There is no God else beside me; a God that gives righteousness, and a Saviour, there is none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.' How could they be saved by looking unto Christ? Certainly, not by a look of their bodily eyes. Simeon's joy did not arise from having Christ in his arms, and looking upon him; but from being able to look upon him by an act of faith. He knew him to be *his* Saviour. Thence arose his joy, and from thence must yours arise. It is the look of faith which saves; the eye of faith kept in exercise upon its proper object, even upon Jesus, the author and finisher of faith. It is the act of faith which our Lord requires:—'Look unto me', with this promise annexed, 'and be ye saved.' There is salvation in the look of faith: for it sees and receives Jesus, as he is offered in scripture, for a free, full, and complete Saviour. And whoever keeps the eye of faith in constant exercise, is prepared, with good old Simeon, to depart in peace: because, by having an interest and property in the

marks were judicious, and that he had corrected some of his expressions and inaccuracies. But he said, that he was very far from having changed his opinion as to the substance and matter of the argument; for therein he thought Mr. Sandeman entirely wrong. Whereupon I desired he would insert an advertisement in some of the London papers, signed by himself, to set this mistake right, lest it should hinder the sale and reading of his books, and thereby prevent much good. To which he agreed; and added, that he would let that paragraph stand in his answer to Mr. Wesley, relating to Mr. Sandeman, only softening the expression a little: but all this was prevented by his illness and death. The truth of this I am ready to attest.

ABRAHAM MADDOCK,
Curate of Weston-Favell.

salvation of our God, he is thereby delivered from every thing that can make death dreadful, and is in possession of every thing that can make death desirable.

What is it that makes death dreadful? Is it not guilt in the conscience, accusing the sinner for the breach of the holy law, and alarming him with fear of the threatened punishment, which the justice, and holiness, and truth of God are concerned to see inflicted, in time and in eternity? Thus we read, 'The sting of death is sin, and the strength of sin is the law.' Death has power to sting, so long as the broken law gives sin a right to accuse and condemn: all unpardoned sinners therefore are afraid of death. From this state of fear and bondage our Lord came to save his people: "He came 'to deliver them, who, through fear of death, were 'all their life-time subject to bondage;" and he does deliver them, when their sins are forgiven, and his righteousness is imputed to them: for then the broken law cannot condemn, nor justice punish, there being no condemnation to them that are in Christ Jesus. Upon which death loses its sting; and when the pardoned sinner looks upon it, he sees nothing terrible in its appearance, but can boldly, and without presumption, say, 'Yea, when 'I walk through the valley of the shadow of death, 'I will fear no evil: for thou my God art with 'me.'

And he is not only prepared to die, because he is delivered from every thing that could make death dreadful, but also, because he is in the possession of every thing that can make death desirable. He knows he has an interest in Christ, and Christ is the possessor of heaven and earth. He has all things in his hands, and has promised to make them all work together for the good of his redeemed people: so that whoever has Christ, has all things. 'All

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'things,' says the apostle, 'are yours, whether life or death, or things present or things to come, all are yours.' And the reason follows, 'And ye are Christ's, and Christ is God's.' As all that Christ has is yours, and all that God has is Christ's, consequently all is yours. And death by name is yours: no longer a curse and a punishment, but turned into a real blessing; for it is the gate and entrance, through which you pass into endless life and never-fading glory.

Thus he is prepared to depart, who has seen with the eye of faith the salvation of God. The doctrine is clear from scripture; but how is it, my brethren, in your experience? Are you prepared to depart? and on what do ye build your preparation? on the Lord Jesus, or on what? Search and see; for nothing can comfort you in the hour of death, but having received him into your hearts by faith and love. You must see his salvation, and be able to keep the eye of faith intent upon it, before you can be prepared to depart; but when this is your happy case, then, in whatever shape death comes, you will be able to say with our dear brother, 'Lord, now let thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.' He might well say, Mine eyes have seen thy salvation: for all that came near him were convinced that he had seen it. The effects shewed it. He had put off the old man, and had put on the new; and was under the influence of divine love to his adorable Saviour. The love of Jesus ruled in his heart; and was therefore constantly uppermost in his mouth. He loved to be telling of his salvation all the day long. And he did not talk like a professor, full of mere head-knowledge; but what he spake had a warmth, and life, and power in it, which shewed that it came from his heart. He was perfectly inflamed with the love of his divine Lord and Master;

and if you sat any time in his company, you could not help catching some of the holy flame. So that if strangers to his person may doubt of his experience of a Saviour's love, we who have conversed with him cannot. We are sure, from what we saw and heard, that he had seen the salvation of God, and therefore was prepared to depart. He knew in whom he had believed, and was certain the power and the love of the dear *Immanuel* were in his interest; so that neither death, nor he that had the power of death, could hurt him.

A friend of mine was much with him on the 15th of December, and the discourse turned upon what Christ had done for his soul. Mr. Hervey spake strongly and earnestly of the assurance of his faith, and of the great love of God in Christ to him. He declared, that the fear of death was taken from him; and it afterwards appeared, that death had no sting to hurt, nor the grave any power to get victory over him: for, when death came, it found his mind in perfect peace. He had no uneasy apprehensions of dying, but had hopes full of glory and immortality. Doubtless then he had seen the salvation of God. The knowledge of salvation had been precious to him in life, and therefore he experienced the preciousness of it in death; for then he could give thanks to God for giving him the victory through Jesus Christ his Lord. Happy are they to whom God has given the knowledge of their salvation; they believe on good grounds, that their Saviour has brought them into a state of salvation; and therefore they are prepared to meet death, yea, they can desire and pray for it, as Simeon did; which is the second particular I was to consider.

Simeon knowing that he was prepared, therefore desired to depart. And this is the believer's case. He longs for death, not out of an impatient discon-

tented temper, but out of a real holy affection. When worldly men are oppressed with troubles on all sides, and see no way to escape, they are apt to desire death, that it may bring their misery to an end, and put them out of their pain. And there are some most miserable and abject cowards, who murder themselves, to get rid of the troubles of life. These men court death as a less evil; but the believer desires it as a real blessing. He knows that his death will be to the glory of his Saviour; for it grieves him to the heart, that he should ever do any thing displeasing to such a kind Benefactor. After receiving so many tokens of Christ's love, oh! it is indeed afflicting to give him the least offence. I appeal to yourselves. You that have the love of Jesus in your hearts, are not you sorry that you love him so little? Have not you reason daily to mourn for your ingratitude to him? and what will such thoughts suggest, but a desire to be where the very occasion of offence will be removed? It was on this account that Mr. Hervey desired death: for the last morning of his life, when his brother came in to inquire after his welfare, he said, I have been thinking of my great ingratitude to my God. And these thoughts made him wish to be delivered from the bondage of corruption, into the glorious liberty of the children of God.

And he desired it as Simeon did, and all believers do, upon another motive, namely, because the Lord will get himself honour, by the honour which he will give to his people in his kingdom. 'He will be glorified,' says the apostle, 'in his saints;' he will get himself glory, by the great glory which he will bestow upon them. And as the believer has, in all things, an eye to God's glory, so has he especially in his desires to be dissolved and to be with Christ. He knows that God is glorified in him, and by him at present; but then it is imperfectly, and that

grieves him. Self, or the creature, will be trying to share the heart with God, and thereby to rob him of his glory. A bare thought of this, when only rising in the mind, hurts the believer. He would have every thought brought into subjection to Christ: and that makes him desire to be where temptation and sin shall be no more, and where he shall glorify God, and God shall be glorified in him for ever and ever. With this view, Mr. Hervey desired to depart. His great love to his Saviour's glory made him wish for death. He longed to be dissolved, that he might be freed from the frailties and infirmities of this mortal life, under which he laboured, and could not always, nor in a perfect degree, promote the glory of his redeeming God; therefore he desired to be with them who follow the Lamb whithersoever he goeth, and are ever receiving glory from him, and ever giving glory to him. And the Lord granted his desire; he literally answered his prayer; for he departed in peace, according to the word of God, as I purposed to shew under my *third* head.

What it is to be at peace with God, and to depart with a sense of this peace upon our minds, I cannot better express, than in the excellent words of the present archbishop of Canterbury, in his *Nine sermons*, p. 132. "*The peace of God is that sense of being in friendship with him, that feeling of comfort and joy flowing from him, which passeth all understanding, exceeds the conceptions of those who have not experienced it, and will exceed hereafter the present conceptions of those who have.*" And the believer, even when he is departing this life, has a sense of his being in friendship with God, and has a feeling of comfort and joy flowing from him. This is promised in scripture, and this is fulfilled to them who, being justified by faith, have peace with God: being recon-

ciled to the Father through the Son of his love, they live, and they die in peace.

I suppose some weak in the faith are thinking thus within themselves: "Well, is it so, that true believers die in peace and joy? I am sure I could not at present; for I am dreadfully afraid of death; and what would not I give to be delivered from these fears? for they make my life miserable." My brethren, why are you in bondage to them? God offers you deliverance. There are many general promises in his word, that, let what will happen to believers, the peace of God shall rule in their hearts. Thus, Isa. xxvi. 3. 'Thou wilt keep him in perfect peace whose mind is staid upon thee.' And as it is a perfect, so it is a continual peace. 'The Lord of peace himself,' says the apostle, 2 Thess. iii. 16. 'give you peace always by all means:' for, after he has once given this peace, he makes all means, even the most unlikely, tend to the promoting of it; therefore, death can by no means weaken, and much less destroy, this peace of God. These general promises he fulfilled to the patriarchs:—for St. Paul says, Heb. xi. 13. 'That they all died in faith:'—they acted faith in their death, and consequently had a sweet sense of the peace of God in their hearts when they died. David shews us the reason of their dying in faith, Psal. xlviii. 14. 'This God is our God for ever and ever; he shall be our guide even unto death.' They knew that their God would be with them to guide and keep them, when the body returned to dust, and the spirit returned to God who gave it: and therefore David spoke for himself, what each of them also could say,—'When I walk through the valley of the shadow of death, I will fear no evil, because thou my God art then with me: thy rod and thy staff comfort me even then.' Psal. xxiii. 3. With this faith, they looked upon death as dis-

armed of its sting and power to hurt; and therefore they laid down their heads, and fell asleep in the arms of death, with as much composure as any weary traveller ever longed for rest. They 'fell asleep.' The scripture speaks of their death under this beautiful image, to teach us, that death was as sweet to them as ever sleep was to a hard-labouring man. The faithful fell asleep quietly and composedly. And how should it be otherwise? they had no evil to fear; for they were at peace with God. And what could death do to hurt that peace? It does indeed dissolve all other bonds, but it strengthens this. It is the happy instrument of fastening the bond of peace with a tie which never never can be dissolved. And, when the faithful look upon death in this light, what is there in it but joy and peace, even a joy unspeakable, and a peace that surpasseth all understanding?

Perhaps some of you think this is not always the case; because there are very good men who have had strong conflicts and struggles before death. Nay, my brethren, think not so wickedly of God. Is it according to his word that the faithful shall depart in peace, and do they not? What! can the word of God be broken? No; it shall stand fast for ever and ever. And in the case which you state, it does not follow that this peace is weakened or destroyed, because it is tempted; by no means. The sense of this peace may remain when it is most furiously attacked; for it is the peace of God. God gave it, and God keeps it; and he may suffer the devil to tempt, but not to destroy it. The more it is tempted, the more honour redounds to God for preserving it in the fiery trial. It was more to God's glory to preserve his children in the fiery furnace, than to have kept them out of it. Doubtless he that has the power of death, will make his last efforts, and try to shake the faith of a dying believ-

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er. The devil will then set upon him with all his fury. But though he be a roaring lion, yet he is chained; and the almighty Saviour so over-rules his malice and rage, that he makes them work together for his glory and his people's good; as he did remarkably in the last efforts which the enemy made against our dear brother. He saw him in great weakness of body, and then made a furious onset against his faith; but the dear *Immanuel* was with him, and would not give him over into the enemy's hands. His faith was tried, and it came like gold out of the fire. He knew that it would be tried, and had therefore prepared himself for the fiery trial. Speaking of it to a faithful minister of Christ, who was often with him in his last sickness, he said,—“How many precious texts are there, big
“with the rich truths of Christ, which we do not
“comprehend, which we know nothing of? and
“of those which we do know, how few do we re-
“member? *Bonus textuarius est bonus theologus*;
“and that is the armour. The word of God is
“the sword; these texts are the weapons, which
“I must use when that subtle spirit, that arch ad-
“versary of mankind, comes to tempt and sift me
“in my last conflict. Surely I had need be well
“provided with these weapons, I had need have
“my quiver full of them, to answer Satan with
“texts out of the word of God when he assaults
“me.” Satan did assault him, but found him pre-
pared and armed. Mr. Hervey said to his friends the day that he died, “Oh, you know not how great
“a conflict I have.” And, after he had sitten for
some time with his eyes constantly lift up towards
heaven, and his hands clasped together in a praying
form, he said, “Now this great conflict is over.”
Jesus made him conqueror over all the powers of
darkness; having endeavoured to rob him of his
peace; but in vain, they left him in the Saviour's

arms, never more to be tempted; and he watched over him with the tenderest love, until he took him home. And when he went, he indeed departed in peace. His body seemed to be ready as well as his soul. When death came, he had not one struggle with it. There was not a single groan or sigh, or any thing that could shew the least unwillingness to depart. He had such a gentle dismissal as he had prayed for in Simeon's words. He departed in peace, and fell asleep.

I have now finished what I had to offer upon the three particulars mentioned in my text; and it appears, that when a sinner is convinced of his want of a Saviour, and is convinced that Jesus is such a Saviour as he wants, able and willing to save to the uttermost; and when he is made to see his interest in the perfect complete righteousness of this adorable Saviour, and is assured of it from the word and Spirit of God, and from the fruits of righteousness produced in his life and conversation, then he is prepared to die; then he may desire it with submission to God's will; and whenever death comes, he may expect to depart in peace, according to the word of God. These great truths I have illustrated from scripture and from experience; more especially from the experience of our dear brother, now with the Lord, of whom I have spoken nothing more than what the words of my text naturally led me to say. If I were to attempt to draw the character of this excellent man, I would consider him in the several relations in which he stood to God and man, and would exhort you to follow him, so far as he followed Christ. But the compass of this discourse will not suffer me to enlarge. I can only just observe some particular instances, from whence it will evidently appear, that he had seen the salvation of God. He had a clear view of it by the eye of faith, and was able to act

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faith upon it; for his was a faith working by love. "We love God," says the beloved apostle, "because he loved us;" because we know by faith that he first loved us: so that our love is the reflex act of his love to us. And Mr. Hervey had great experience of God's love to him, and therefore his heart was full of love to God; and out of the abundance of his heart, his mouth spake. There was such a sweetness of heart-love upon his tongue, that he used to speak of the love of the adorable Redeemer, like one who had seen him face to face in the fulness of his glory. He would, with all the power of language, and dignity of sentiment, speak for a long time together, in praise of the ever blessed Saviour. But you might plainly see, though every body else was pleased, yet he was not satisfied with what he had said. He thought he had not said enough, and what he had said fell far below his Lord's merit. But still he would try again, and indeed was never weary. You could not hear him speak, for any time, upon this his favourite subject, without being convinced that he felt what he said; and if you had any love of God, when you went into his company, his conversation would inflame it. He had an excellency, which I never saw, to so great a degree, in any other person. He never let an opportunity slip of speaking of the love of Christ. He would take occasion from the most common incident, and yet it would not appear forced: for he had a wonderful talent at spiritualizing and improving whatever happened about him; by which means, he hindered the conversation from turning upon trifling matters, and, at the same time, kept it up with spirit and usefulness. Having set the Lord always before him, he saw the love of God in every thing; and therefore it is not to be wondered at that all objects and events should give him occasion to speak of it. In his last sickness, it con-

tinued still to be his favourite theme; for whenever my friend, who was much with him, came into the room, he would begin to talk of the love of Christ, and of the great things which Christ had done for him, until his breath failed him; and as soon as he had recovered himself a little, he would proceed upon the same sweet subject: so that he might have truly applied to himself the words of the prophet, — ‘My mouth shall be telling of thy righteousness and of thy salvation all the day long; for I know no end thereof.’

This heart-love to God, appeared evidently in every part of his character. As a minister, his faith wrought by love to the souls of men in all the offices of his function. While his health permitted him, he watched like a faithful shepherd over his flock. He used to visit them from house to house, and to speak freely to them of the state of their souls; and when the weakness of his body obliged him to drop these religious visits, he would often grieve, that he could not be more useful, and would speak with great concern and uneasiness of his not being able to preach oftener, and to do more for Christ. In the pulpit, he was fervent and earnest with his people, and would often exert himself beyond his strength: for he preached the great doctrines of salvation, as one who had experienced the power of them. It was manifest to all who heard him, that he felt what he spake. And when we speak what we know, and testify what we have seen, then God blesses this experimental preaching. He puts a divine power and energy into it, and renders it effectual to awaken sinners, to comfort them that mourn for sin, and to edify and build up the faithful. Mr. Hervey had many happy proofs of the usefulness of his preaching for each of these purposes; and therefore he did not think it enough to preach once a-week on the Lord's-day, but he set

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up a weekly lecture at Weston-Favel, which was very well attended, and was blessed to many of his neighbours, who will be his glory and crown of rejoicing in the presence of the Lord Jesus Christ, at his coming.

He did not forget that he was a minister in his own house; for he called his family together twice a day to serve God. It was his custom in the evening, after the servants had read the *Psalms*, and the second lesson, to explain some part of what had been read. In this exercise he would sometimes dwell for half an hour; and when he met with a sweet passage upon the love of Christ, I have heard him speak for three quarters of an hour, and then he concluded with prayer.

In the morning, when the family were met together, he used to ask the servants,—“Well! where “was our text last night?” And after they had repeated it, he made them give an account of what had been said upon it; and then he would repeat and enforce his last night’s discourse, concluding with prayer.

In the afternoon, when he was called down to tea, he used to bring his Hebrew Bible, or Greek Testament with him, and would either speak upon one verse, or upon several verses, as occasion offered. This was generally an improving season. The glory of God is very seldom promoted at the tea-table; but it was at Mr. Hervey’s. Drinking tea with him was like being at an ordinance; for it was sanctified by the word of God and prayer.

As a member of society, his faith wrought abundantly by love to his neighbour: for he was full of good works. His charities to the poor were very large; and, that he might be liberal to them, he was very frugal in his own expences. He chose rather to clothe the poor, than to give them money. He used to get some judicious person to buy

linen, coarse cloth, stockings, shoes, &c. for them at the best hand, alledging, that the poor could not buy so good a commodity at the little shops, and with driblets of money. "I am God's steward," says he, "for his poor, and I must husband the little pittance I have to bestow upon them, and make it go as far as possible." But where money would be particularly serviceable to a family long afflicted with sickness, or to a prudent housekeeper who had met with great losses in trade, he would give five, ten, or fifteen guineas at a time, taking care it should not be known from whence the money came.

He gave away a great number of good books, with suitable instructions for their use, and especially Bibles. In the blank leaf, he frequently wrote something striking, or else stuck in a printed paper, relating to the promises of God in and through Jesus Christ.

Mr. Hervey's income was but small, and it may be wondered how he managed it so well as to have such sums to spare for charitable uses; but what money was left, after the family-expences were paid, and all the profits arising from the sale of his books, which was a very considerable sum, he gave away in charity. He made of it a bank for the poor. "And this," says he, "I have devoted to God. I will on no account apply it to any worldly uses. I write not for profit or for fame, but to serve the cause of God; and, as he has blessed my attempt, I think myself bound to relieve the distresses of my fellow-creatures, with the profit that comes from this quarter." And he is still relieving them. He was not willing that his charities should die with him; for he ordered all the profit arising from the future sale of his books, to be constantly applied to charitable uses. Thus, having believed in God, he was careful to maintain

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good works, knowing that these things are good and profitable unto men.

In his private life, he was under the influence of the same faith, working by love to the will and commandments of God. His holy walking was very exemplary. What he said, in words, concerning his interest in the Redeemer's righteousness, he proved by his actions; for he was very sensible of the importance of this scripture, "He that faith he abideth in him, ought himself also to walk even as he walked." (1 John ii. 6.) Mr. Hervey walked very close after Christ; and found that the belief of Christ's righteousness being imputed to him for his justification, was so far from being a licentious doctrine, that it inspired him with the noblest motives to a grateful obedience. His holy life was an excellent recommendation of his principles: for I never saw one who came up so near to the scripture character of a Christian. God had enriched him with great gifts, and with great graces, and had made him humble: for he was humbled by the power of grace. He had been a very vain proud young man; but the grace of God emptied him of pride and self, and clothed him with humility. Having put on Christ, he had put on with him the ornament of a meek and quiet spirit; which appeared in his great patience and resignation to the will of God. He had some very sharp trials of his faith and patience, both from God and from men; and he learned obedience by the things which he suffered. It was very remarkable, that, in his long illness he was never known to fret or be uneasy; nor did the persons about him ever hear one angry, or one hasty word come out of his mouth.

The same principle of faith working by love was manifest in his studies, which he directed to the glory of God. He was once a great reader of the Greek and Roman authors, and his writings shew

that he had a good taste for classical learning; but for some years past he chiefly applied himself to the study of the sacred scriptures. God had blessed him with a fine understanding, and a great memory, which he exercised in reading the Bible in the original languages. He was very well skilled in the Hebrew, and was an excellent critic in the Greek, and was a scribe instructed unto the kingdom of heaven, who, like unto a man that is an householder, bringeth forth out of his treasure things new and old. He had a great veneration for this treasure of the Old and New Testaments. He used to talk of them in the highest terms, next to that adorable person of whom they treat. They were sweeter to him than honey and the honey-comb; and so they will be to every one who reads them, as he did, with faith. Whoever can act faith upon the exceeding great and precious promises contained in the sacred volume, will find so much sweetness in it, that he will have but little relish left for other books.

As to his writings, I leave them to speak for themselves. They stand in no need of my praises. They are in the hands of the public, and every reader will form his own judgement. Oh! that the Spirit of the living God may direct it, that whoever reads his writings, may learn to have no confidence in the flesh, but to make mention of Jehovah's righteousness, even of his only.

The time would fail me, if I was to enlarge upon all the particulars of his life and death. That was not my design. I only intended briefly to relate some things, from whence a tolerable judgement might be formed of Mr. Hervey's character. But I cannot finish without taking notice of the last scene of his life, which was very triumphant and glorious. The last and great trial of his faith was more precious than that of gold which perisheth.

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Its preciousness never appeared more than in the hour of death; for then he evidently saw by faith, and apprehended the salvation of God, and could rejoice in a clear view of his own interest in it. When Dr. Stonhouse saw him for the last time, namely, on Christmas-day, about two hours before he expired, Mr. Hervey pressed home upon him his everlasting concerns, in the most affectionate manner; telling him, that here is no abiding place, and begging of him to attend, amidst the multiplicity of his business, to the one thing needful.

The Doctor, seeing the great difficulty and pain with which he spoke (for he was almost suffocated with phlegm and frequent vomitings) and finding, by his pulse, that the pangs of death were then coming on, desired that he would spare himself. "No," says he, "Doctor, no. You tell me I have but few moments to live; oh let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever." He then expatiated in the most striking manner upon these words of St. Paul, 1 Cor. iii. 22, 23. "All things are yours, life and death: for ye are Christ's." "Here," says he, "is the treasure of a Christian. Death is reckoned amongst this inventory;—and a noble treasure it is. How thankful am I for death, as it is the passage through which I pass to the Lord and Giver of eternal life, and as it frees me from all this misery you now see me endure, and which I am willing to endure, as long as God thinks fit! for I know he will, by and by, in his own good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. Oh welcome, welcome death!—Thou mayst well be reckoned among the

"treasures of the Christian.—To live is Christ,
"but to die is gain."

After which, as the Doctor was taking his final leave of him, Mr. Hervey expressed great gratitude for his visits, though it had been long out of the power of medicine to cure him.—He then paused a little, and, with great serenity and sweetness of his countenance, though the pangs of death were then on him, repeated these triumphant words—

"Lord, now lettest thou thy servant depart in
"peace, according to thy *most holy* and *comfortable*
"word: for mine eyes have seen thy *precious* sal-
"vation. Here, Doctor, is my cordial. What are
"all cordials to the dying, compared to the salva-
"tion of Christ? This, this supports me."—He
found this supporting him in his last moments, and
declared it, by saying, twice or thrice, *Precious sal-
vation!* and then leaning his head against the side
of the easy chair in which he sat, he shut his eyes,
and fell asleep.—Oh precious salvation! how pre-
cious must it be to the dying man, who, interested
in it, can thank God for death, and reckon it a-
mong his riches; who, supported by faith in the
salvation of God, can account it his gain to die;
and can gladly say, Oh welcome, welcome death!
May this faith support you, my brethren, when all
other supports fail, and make salvation as precious
to you as it was to Mr. Hervey! and of this you
may be assured, that what the Lord did for him, he
is also able to do for you. He was indeed a glori-
ous instance of the power of grace; for, by the
grace of God he was what he was. And grace is
free; as free for you as it was for him; able also
to make you live and die as much to the glory of
God as he did. He was truly a burning and shining
light; but the Lord's hand is not shortened. It can
make your light also shine before men, and enable
you to adorn the doctrine of God your Saviour as

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much as Mr. Hervey did. And the great use to be made of his example is, to stir you up to glorify God for the gifts and graces bestowed upon him, and to desire the same may be bestowed upon you. With this view I shall apply it,

First, To those persons who have never seen the salvation of God, and, consequently, are not prepared to depart in peace; and these are all careless sinners, who live secure in the wilful commission of sin. Mr. Hervey knew, that whenever the Lord should call him out of this life, he would be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; and, clothed in this righteousness, he was certain that he should appear at the bar of justice without spot of sin, unto eternal salvation. But this is not your experience. Nay, you have never been awakened to desire it. You have never been humbled under a sense of your lost condition, nor broken down under a conviction of your helplessness: so that you have never seen your want of a Saviour, and, consequently, have never seen the salvation of our God. If you entertain any hopes of departing in peace, while you are in this state, you are of all men the most deceived; for, when death comes, it will find you in your sins unpardoned, without any faith in the Redeemer's righteousness to make death desirable, but with every thing that can make it terrible. The holy, just, and good law of the most high God will accuse, conscience will plead guilty, justice will condemn and punish, and the wrath of God will abide upon you for ever and ever. How is it possible you should depart in peace, unless you die insensible? and that would be dreadful indeed. If sin should so far infatuate you, that you never awake out of its delusive slumbers until you are called to receive the wages of sin, oh think

what sort of a peace you speak to yourselves! since it leaves you in the greatest danger, and, at the same time, insensible of it. To depart in such a false peace, would be your everlasting destruction. Oh Sirs, consider then what a delusion you are under! The wrath of an offended God abideth on you, the curses of his broken law hang over your guilty heads, and you are liable to the vengeance of his almighty justice; and yet you think yourselves safe. You are saying, Peace, peace, while all the powers in heaven and earth are at war with you, and in a moment you may be cut off, and delivered over to the tormentors; and then you will have a sad and eternal experience of that awful threatening, 'There is no peace, faith my God, to the wicked.'

Men and brethren, what do you say to these things? Are they true, or are they not? If they be true, why are you not influenced by them? And if you think them not true, why do you make any profession of the Christian religion? why do you come to the house of God to attend upon his ordinances? Your appearance here rank you among professors; and, if you keep up the form, without the power of godliness, I have for you, in the *second* place, a word of reproof.

There have arisen, in the latter days, mockers, who pretend to ridicule the seeing of the salvation of God, and the being thereby prepared to depart in peace. Possibly there may be some such amongst us to-day, who laugh at all vital and experimental religion. If there be, I would ask them, whether the scripture has not promised deliverance from the fear of death? Is it not written (Heb. xi. 15.) 'That Christ came to deliver them who through fear of death were all their life-time subject to bondage?' Observe, they were in bondage to the fear of death, but Christ came to deliver them.

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And did not he attain the end for which he came? Most certainly he did. 'I have finished,' says he to his Father, 'the work which thou gavest me to do.' Now, it was part of the work to deliver his people from the fear of death; and as the work was finished, consequently they are delivered. And they say they are. They attest it, and they have given the most convincing proofs of their having conquered all fear of death: they have been afflicted, tormented, stoned, sawn asunder, put on the rack; and yet they would not accept deliverance, because they were sure of obtaining a better resurrection. And of these there have not been two or three only, but a noble and numerous army, yea a great multitude, whom no man could number; and, glory be to God, it is an increasing multitude: there are some who daily depart in peace, and there are hundreds, thousands now alive, who are waiting for their departure with hopes full of immortality. And why should you think they will be disappointed of their hope? Will Christ break his word? Can his promise fail? No: his word and his promise shall be established, when heaven and earth shall be no more; and until the place of them shall not be found, the Lord will always have such witnesses of the truth of the doctrine in my text, as Mr. Hervey, who will depart this life in the triumph of faith.

Against these plain facts, what can you object? They are founded upon the clear promises of scripture, which are literally fulfilled at this very day; and you can have no pretence to reject their authority, unless you run into downright scepticism, and deny the authority of the holy scriptures. If any of you have arrived at this pitch of ridicule, I shall not reason with you at present. Let the day decide the point. If death does not, judgement will. You will be forced to be tried by that book which you

reject, and by that Judge whom you have insulted and vilified. O that you may be convinced of your error before it be too late! May God open your eyes to see your guilt and your danger, that you may sue for mercy along with them who are seeking the experience of the doctrine in my text; to whom I have, in the *third* place, a word of comfort.

I suppose there are many persons here, who find the sting of death in their guilty consciences, and who therefore desire to be delivered from the fear and from the power of death. My brethren, there is a glorious Deliverer, who has, in his own person, conquered death, and him that had the power of death; and he is able to make you conquerors. His power is almighty: for he is the Lord God omnipotent; and he is an all-loving Saviour, who is more ready to give, than you are to ask, his promised help. Since he has shewn you your want of it, ask and you shall have, seek and you shall find.

You do seek, you say, but it is with many doubts and fears. Of what do you doubt? Of Christ's power, or of Christ's love? He can deliver you. All things are possible to him, because all power in heaven and earth is in his hands. And he is a God of love; he has shewed mercy to the greatest of sinners, and has shed his love abroad in their hearts. He has given them faith to see their interest in him, and then they were happy living or dying: for whether they lived, they lived unto the Lord; or whether they died, they died unto the Lord: so that living and dying, they were the Lord's.

True, say you, I believe this was the happy case of Mr. Hervey, and of many others; but I am full of doubts and fears, because I am such an unworthy creature, that I do not deserve any mercy. Nor did they: God did not treat them upon the footing of desert; what he gave them was mere bounty,

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flowing from the riches of his unmerited love. That is the way in which he bestows his great salvation. All the blessings of it are free, as free for one sinner as for another. None are excluded, because they are great sinners; Paul found mercy: and none are rejected, because of their unworthiness; Mary Magdalen was pardoned; and why may not you? For all the gifts of God flow from his free grace, and are bestowed upon unworthy sinners: and if you are one of them, you are a proper object to receive the blessings of free grace; and the sense of your unworthiness should make you more earnest in asking, but it is no bar to your receiving, all the blessings of salvation; for Jesus Christ assures us in his word, 'that *he* came to seek and to 'save that which was lost;' such lost sinners as you are.

Thus you see what encouragement you have to believe in God. You have his word and his promise to rely upon; you have the testimony of God's people, declaring that they were once, as you are, afraid of death, but now Christ has taken away the fear of it. They have seen the salvation of God, and know by faith, that all the blessings of it are freely given them in Christ Jesus; therefore, they are ready, they desire to depart. May the tender mercies of our God bring every one of you into this happy state! And to those who are already in it, I make my *fourth* remark.

My Christian friends and brethren, you have seen the salvation of God, and are delivered from the fear of death: what return will you make unto the Lord for all the benefits which he hath done unto you? Certainly you will not forget the great things which he has already given you, and the greater things for which you are waiting; and let these considerations constrain you to love this divine Benefactor, and to serve him without fear, in an holy obe-

dience, all the days of your lives. Give evidence of the sincerity of your love, as your Lord requires; * If ye love me, keep my commandments:—Keep near to me in my ways, and walk close with me in mine ordinances, and you will not only thereby give proof of your love, but it will also grow exceedingly; and as it grows, your desire to depart will grow with it; for, when the love of Christ rules in the heart, you will be ready, yea, you will desire to depart, and to be with him. This was the happy experience of our deceased brother; and let his example stir you up to great care and watchfulness in your holy walking heaven-wards, that your faith may be always working by love, as his did. Consider the graces of his life, and seek the same. Stop not short, but try to get beyond him. Consider his death. Remember with what perfect assurance he spake of his interest in Christ, and what strong proofs he gave of it; and then pray that your faith may stand as unshaken as his was in that great time of trial. And, above all, forget not what supported him in his last moments; it was the clear view he had of his interest in the great salvation of God: "This, this," says he, "supports me,"—now at the approach of death. Oh, how precious did salvation then appear to him, when he found death coming disarmed, and without a sting! and it grew still more precious, when, with his last breath, he declared, that death had no power to hurt the peace of God, which ruled in his heart; for even then, he found salvation precious. You need not fear, my brethren, but this will be your happy experience. God has given you the knowledge of salvation, by the remission of your sins; and as your faith grows exceedingly, salvation will grow exceedingly precious. The greater experience you hereby get of the love of Christ, the more will you be supported under the trials of life, and the better pre-

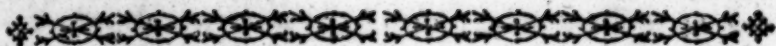
MR. HERVEY'S DEATH. 181

pared for the trials of death. You will find, that the sweet sense of Christ's love in the heart, will enable you to rejoice in suffering, and then you need not fear but it will enable you to rejoice in the sufferings of death. For who, or what shall separate believers from the love of Christ? Shall the troubles of life, or the pains of death? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No; in all these things we are more than conquerors through him that loved us. *More than conquerors!* Oh glorious warfare, in which believers not only conquer their enemies, but also reap innumerable and endless blessings to themselves. Even death is to them a real blessing; they expect it, they find it so, and they are more than conquerors over it, through him that loved them.

In the *last* place, I must put you all in remembrance, that neither the words of my text, nor what has been said upon them, will be of any benefit, without a blessing from God. We cannot see his salvation with the eye of faith, nor experience the power of it, without the help of his grace. It is from him, who has done all for us, that all must be done in us; and if some good impressions have been made this day upon any of your hearts, they will soon wear away, unless he preserve and strengthen them. If you desire, at present, to live Mr. Hervey's life, and to die his death, this desire will be ineffectual, unless it be carried into act by the mighty working of God's Spirit: he is all in all. For which reason we always begin and always end the hearing of the word with prayer; being assured, that if Paul should plant, and Apollos should water, yet it would be to no purpose, unless God should give the increase. Oh that it may be abundant this day to his glory, and to the good of your souls. To that end let us pray—

Q

O almighty and most merciful God, we humbly beseech thee to look down with mercy upon this congregation, and to bless the words which we have heard this day with our outward ears. Make them the means of opening the blind eyes which have never seen their want of thy salvation. Lord, enlighten them, and help them to seek, until they find pardon and peace in thee. Be gracious to those who are now waiting upon thee, believing, that after they have seen thy salvation, they shall be able to depart in peace. O Lord God, manifest it unto them, and add this day to the number of those who have seen and experienced it. We desire to glorify thee for every living Christian who knows in whom he has believed, and is ready and prepared to depart in peace. We give all the praise to the riches of thy free grace. And we also bless thy holy name for all thy servants departed this life in thy faith and love; beseeching thee to give us grace so to follow their good examples, as they followed Christ; that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate; to whom, with thee, and the Holy Spirit, three co-equal persons in one Jehovah, be honour, and glory, and blessing, and praise, for ever and ever. *Amen.*



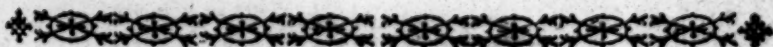
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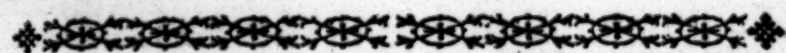
INTERESTING SUBJECTS.

B Y

JAMES HERVEY, A. M.



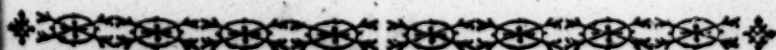




R E M A R K S
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L E T T E R S
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I N
A L E T T E R T O A L A D Y O F Q U A L I T Y .

Merces profundo, pulchrior evenit. H O R .



P R E F A C E.

THE reader will see, from the *date* of the following letter, that it was written a considerable time ago. From which circumstance he will probably conclude, that it was not intended for publication. A conjecture which is perfectly just. The publication is owing to the *Right Honourable* personage, whose name, though it would grace and recommend his papers, the author is not allowed to mention. Her Ladyship's commands, which would admit of no excuse, drew the remarks from his pen; and her desire, which with him will always have the force of a command, has brought them to the press.—It will give him the highest pleasure, if, while he is paying the debt of obedience and gratitude to a Noble friend, he may support the dignity of the divine word; may raise its *esteem*, and promote its *study* among men: because then he may reasonably hope to promote the *best interests* of his fellow-creatures; and subserve that grand designation of the almighty Majesty, expressed by the psalmist,—*Thou hast magnified thy word above all thy name.* *

* Psal. xxxviii. 2.





A

Letter to a Lady of Quality.

M A D A M,

AS you was pleased to ask my opinion concerning Lord BOLINGBROKE's remarks on the *scriptural history*, I have procured the book; have perused what relates to the subject; and submit to your judgement the thoughts which occurred: assuring your Ladyship, that, though many might discuss the point much more clearly and satisfactorily than the person you favoured with your commands; yet no one can think it a greater honour to receive them, or a greater pleasure to execute them.

"The Old Testament," it is alledged, "is no sufficient foundation for *chronology* from the beginning of time." *—To enter upon the *niceties* of chronology, would, perhaps, be too *difficult* a research; at least, it would require from your Ladyship a more *painful* attention, than I should chuse to occasion by any of my letters. And I very frankly own, that I am by no means master of the argument, nor equal to the task. Others, I don't doubt, whose inclination has disposed, and whose genius has fitted them for this particular study, will

* See Lord Bolingbroke's letters on the study and use of history, vol. i. p. 98.

undertake to decide the question, and give the honour where the honour is due.—This, however, from a very scanty survey of the case, I can easily discern; that the chronologer will no where find such *memorable* events for fixing his æras, nor such *early* and *substantial* aids for computing his time, as from the *Mosaic* monuments, and the sacred annals.

From the beginning of the world to the flood, we have an *orderly gradation* of time, marked out by the lives of ten eminent patriarchs.—From the flood, we may proceed to that glorious promise of a Redeemer, made to *Abraham*, ‘In thy seed shall all the nations of the earth be blessed.’—From this promise, to the miraculous deliverance of the *Israelites* from *Egyptian* bondage.—From thence, to the building of *Solomon’s* temple; which was an illustrious type* of that divine person, ‘in whom dwells all the fulness of the Godhead bodily.’—From the building of this magnificent structure, to the demolition of it by the *Babylonian* monarch.—From thence, to the conquest of *Babylon* by *Cyrus* the *Persian*.—And, from the reign of *Cyrus*, to that grand, that most important of all transactions, the death of *Messiah* the Prince; when he ‘finished the transgression, and made an end of sins, and made reconciliation for iniquity, and brought in everlasting righteousness.’ †

The *intermediate* space between each of these very distinguished periods, may, I believe, be ascertained, to a considerable degree of exactness, from the sacred volumes. If so, this will constitute a more comprehensive and perfect system of chronology, than can be derived from the *Olympiads* of the *Grecians*, or the *Hegira* of the *Mahometans*; from the *Persian*, the *Roman*, or any other *epocha*.

* Gen. xxii. 18. John ii. 21.

† Dan. ix. 24

But the *history* of the *Old Testament* is much more necessary to be known, and much more easy to be understood. Yet this, my Lord suggests, is not a *complete* history of the first ages. *—We allow the suggestion. It neither is, nor has materials for, a complete, universal history. It pretends to nothing more, than to relate the affairs of *one* particular family; in which the *church* of GOD was to subsist, and from which the SAVIOUR of men was to spring. Nevertheless, so many *collateral* incidents are touched upon, so many branches of this main stream are occasionally pursued, as present us with a collection of the most *ancient*, the most *curious*, and most *instructive* facts.

Here we are brought acquainted with the *creation* of the world, and the formation of man. The *origin* of *evil*, both natural and moral, is discovered in the fall of our first parents; and the displeasure of GOD against sin, is manifested by the waters of a general deluge.—Here we see the preservation of our species in the ark, and re-peopling of the earth by *Noah*; the invention of polite arts, † and the rise of useful manufactures; ‡ the establishment of nations, and the founders of their principal kingdoms. || Not to add, that these records are the royal archives, in which the *charter* of our *sovereignty* ||| over the creatures is preserved, and the original *draught* of the *covenant* of grace §§ deposited.—Here then, may we not challenge *any*, or *all* the books, written in every language under hea-

* Page 83. † Gen. iv. 21. ‡ Gen. iv. 20, 22.

|| Gen. chap. x. Which, though but little adverted to, is the noblest piece of *geographical antiquity* extant in the world. It shews us how the whole earth, from the three sons of *Noah*, was overspread, inhabited, and denominatd. It discovers the *true* source of the several nations; about which profane authors either say nothing at all, or else say what is *chimerical*, *precarious*, *false*.

||| Gen. i. 28.

§§ Gen. iii. 25.

ven? What memoirs go *so far back* into antiquity? what memoirs are *so interesting* to all mankind?—Had they been transmitted to us by any *Grecian* or *Roman* author, how would they have been admired and valued! how lavishly, and indeed how justly, praised!

Another excellency of these writings (and peculiar to these alone) is, That they not only reach backward, as far as the *very birth* of things; but proceed forwards, even into the *remotest futurity*.—They foretold the ruin of *Babylon*, * the noblest, the best fortified, and most commodiously situated metropolis in the universe; who said, and no one would have suspected it to be a vain boast, ‘I shall be a lady for ever.’ † Yet the scriptures pronounced her utter *destruction*, ‡ and specified the *person* who should bring about this great catastrophe.—They pointed out the place of his *abode*; ||—they described him by several *distinguishing* circumstances; ||| —they particularized the genius of his *warlike* enterprises; ‡‡—they mentioned his very

* Isa. xiii. 19. &c. xvi. 23, 24.

† Isa. xlvii. 7.

‡ Isa. xiii. 19, 20, &c. xvi. 23, 24.

|| Isa. xlv. 11.

||| That he should besiege and take the most impregnable of cities, Isa. xlv. 1, 2.—that he should enrich himself with immense spoils, Isa. xlv. 3.—that he should not be a tyrant, but a *shepherd* to the captive *Jews*: should release them from their captivity, and both permit and promote the rebuilding of their temple, Isa. xlv. 18.

‡‡ He is called a *ravenous bird*, Isa. xlv. 11. denoting his *speed*, *activity*, and great *expedition*. Which were more like the flight of a *swift-winged* bird (this is the exact sense of the original *uw*) than the march of an army, with all its incumbrances. This is acknowledged by *Tigranes*, in his fine expostulatory discourse with *Cyrus*: Ταχὺς δὲ τοσούτον περιστῆναι αὐτῷ, ὥστε ποταμὸν ἔρπασσε ἐλθόντων πολλῶν στρατῶν, πρὶν τοῦ τοῦ παρ’ αὐτῷ συναντῆσαι. You so far exceed the king of Armenia in the swiftness of your motions, that, before he could get together the few forces quartered in his neighbourhood, you are come from a distant country, and have surrounded him with a large army. Xenoph. Cyropæd. lib. III.—Thus Alexander, whose marches and whose victories were almost incredibly swift, is beautifully and exactly charac-

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name; *—all this, some hundreds of years before the event took place, or the conqueror was born.

They foretold the *rejection* and *calamities* of the disobedient *Jews*, who are the chief subject of their history; (and this, surely, could not be with a view to aggrandize their nation, or to answer any sinister design :) that they should be subdued by their enemies, lose the favour of their GOD, and the possession of their native land; yet not be *settled*, as a colony, in some particular tract of the victor's dominions, but be *scattered abroad* under the whole heavens. †—This was threatened by their JEHOVAH,—this is recorded in their books,—and this is, even *now*, so remarkably fulfilled, as to be a fact of the utmost notoriety. Go into the most polite or most barbarous countries, the nearest or most distant parts of the world; you will, every where, find *living evidences* of this scriptural prediction.

The scriptures speak in the most explicit and peremptory terms, with regard to the *restoration* of the *Jews*. †—This restoration could not be effected, at

terised by the prophet *Daniel*. ‘As I was considering, behold! an he-goat came from the west on the face of the whole earth, and touched not the ground.’ Chap. viii. 5. No orator, with all the powers of language, could more *beautifully* have described the rapidity and the extent of the *Macedonian* conquests; nor could any *historian*, though writing after the accomplishment of the events, have described them more *exactly*.

* Isa. xlv. 28. xlv. 1.

† Deut. xxviii. 64. Amos ix. 9.

† Ezek. xi. 17. Amos ix. 14, 15. Zech. xiv. 10, 11. I have not ventured to determine, whether this restoration of the *Jews* is to be understood of a return to *their own country*, or of their conversion to the *faith of CHRIST*. Though I think, the latter is the meaning of the Holy Spirit; will be no less wonderful than the former; and seems to be supported by such passages as the following.—‘*They shall look on ME, whom they have pierced, and mourn.*’ The gift of *repentance*, not the circumstance of place, is the material point, Zech. xiii. 10.—‘*When it shall turn,*’ not the tribes of *Israel* to *Jerusalem*, but the heart of the

least could not be observed, if they had been blended and incorporated with the inhabitants of other climes. Therefore, to be a *presumptive proof* of its accomplishment; and to render it, when accomplished, the *most observable* of all revolutions; they have subsisted a *distinct* people, amidst all the regions whither they have been driven.—A most singular and astonishing circumstance! How soon were the *Danes*, the *Saxons*, and the *Normans*, mingled with the *Britons*! and how *entirely* are they all melted down, and lost among the natives of our isle! But the *Jews*, like a drop of oil on the water, have continued a *separate* community; and, though *dispersed* into *all* nations, are not, through the long course of seventeen hundred years, *embodied* with *any*.—This is such a *peculiarity* in the dispensations of providence, as I can never sufficiently admire: and is, I think, an *undeniable voucher* to the authenticity of the scriptures; held forth, as it were by the hand of Omnipotence, in the sight of all the world.

Such events the ancient scriptures foretel, and such facts they relate; facts of incomparable grandeur, and events of the greatest importance. All which are delivered in such a *majestic simplicity* of style, as nothing can equal but their precise veracity.—Yet *these* books Lord *Bolingbroke* disparages; and, at the same time, extols the writings of *Tacitus*.—The remains of *Tacitus*, he tells us, “are precious remains.”* Those of the *holy scriptures* “are dark and imperfect accounts.”† In *Tacitus*,

Israelites to the LORD, 2 Cor. iii. 16.—Then all *Israel* shall be saved, Rom. xi. 26. shall be made partakers of the gospel, of its sacred privileges, and its great salvation. In which they will enjoy all, more than all the blessings, which *Canaan* could afford. Of which, that goodly land, in its utmost fertility, affluence, and glory, was but a type.

“ history preserves her integrity and her lustre.” * In the *holy scripture*, instead of history, you have “ an heap of fables; which can pretend to nothing “ but some inscrutable truths, and therefore use- “ less to mankind.” †—Every line of *Tacitus* has weight, ‡ and cannot be mentioned without admiration. Whereas, the *sacred history* is put upon a level with the extravagancies of *Amadis of Gaul*, || and “ can never gain sufficient credit from any reasonable man.” |||

‘ Who is this uncircumcised Philistine’ (said *David*) ‘ that he should defy the armies of the living ‘ GOD?’ †† And who is this *Tacitus*, would I ask, this darling author, that *he* should be raised to the skies, while the *divine* historians are trodden to the dust?—If your Ladyship is unacquainted with his character, let me give it in the words of a most elegant and masterly critic. “ Having considered the “ principal qualities of *Tacitus* as a writer and an “ historian, I cannot help thinking, that there is a “ false sublime and affectation in his descriptions; “ a scurrility and satirical vein, with too epigram- “ matical a conciseness in his wit; an acuteness, “ but too speculative, and a policy over-refined in “ his observations; a malignant and ill-natured “ turn in his characters; a philosophy too abstract-

* Page 161.

† Page 161.

† Page 121.

|| Page 121.

||| Page 118.—If, in the pages I have referred to, and the sentences I have quoted, my Lord does not aim at the *scriptural records*, I shall very willingly, nay, *most gladly* acknowledge myself mistaken. To me, after a repeated and attentive perusal of the passages, he appears to mean *those*, and those *principally*. He means, according to his own profession, *such ancient history as he had been describing* (see page 118.); and I am very sure, the principal subject of the preceding sheets was the *sacred*.—But why should not his Lordship speak his sentiments plainly? Is it for want of ingenuity? or owing to diffidence in the cause?

‡ 1 Sam. xvii. 26.

R

“ed and elevated in his reasonings; and a vanity
 “in his learning. In short, that he is in antiquity
 “a pedant; in the philosophy of nature a sceptic;
 “in morals loose; in description gaudy and pomp-
 “ous; in politics subdolous, refined, and knav-
 “ish.” *

Yet *this* is the writer that must be placed in such great superiority to *Moses*, *Josbua*, and *Samuel*; *this* the history (rise Criticism, and resent the indignity!) that is spoken of with applause and rapture, even while the sacred annals are treated with disrespect and obloquy.

I might recount the glorious *privileges* exhibited in this blessed book; the inestimable *promises* made to the righteous; the tenderly-compassionate *invitations* addressed to sinners; the refined and exalted displays of *morality*; with many other noble particulars;—which it is the prerogative of *scripture* to contain,—the wisdom of mankind to believe,—and the only felicity of our nature to be interested in them, and influenced by them.

But my Lord is ready to agree on these topics. He expresses, in some places at least, no dislike of the *doctrinal* and *prophetical* parts. Nay, he has contrived an expedient to rescue them from the dishonour which he would bring upon the *historical*. He allows the former to be written under the inspiration of the holy and unerring Spirit. The latter, he affirms, are “purely human, and therefore fallible.” †—Proceeding upon this supposition, he

* The treatise, which furnishes me with this extract, is written by Mr. Hunter; is entitled, *Observations on Tacitus*; and, if my reader has not perused them, I dare venture to assure him, that he has one of the *biggest* entertainments in polite literature yet to come. See page 184.

† Page 96.

scruples not to represent them, as the devices of craft, or the blunders of ignorance. *

I must beg leave to observe, that such a *distinction* is without the least ground of reality to *support* it; and would, if admitted, be an effectual method to *subvert* the whole of revelation. For, if it could be proved, that the authors of this history were so *weak* as to fall into palpable errors, where a common degree of sagacity would have secured them from mistaking; or, if they were so *treacherous* as to palm upon the world a multiplicity of forgeries; so *impious* as to ascribe their falsehoods to the GOD of truth; this would at once ruin their *character* as *men*, and destroy their *credit* as *writers*. At this rate, who could depend upon their testimony in *any* point whatever?

Besides, many of the doctrinal parts of scripture *refer to*, and are *derived from*, the historical. If the latter were a parcel of impositions and mistakes, what degree of veracity or dignity could the former claim? If the foundation is a bubble, how can the superstructure stand?—Whether his Lordship, by such a specious pretence of *erving* the interests of true religion, intended secretly to *undermine* it, I will not presume to say. But this I may venture to declare, that his scheme is very shrewdly calculated to compass such an end. Grant what his Lordship asks; and what all the enemies of Christianity wish, will undoubtedly follow.

Farther, Madam,—such a distinction is contrary to the express declaration of the *New Testament*; which positively asserts, that ALL ‘scripture is given by inspiration of GOD.’ †—Our blessed LORD,

* That this is no aggravated imputation, every attentive reader of his Lordship's letters will easily perceive; and I believe, it will appear too plainly from the passages to be produced in the sequel of this epistle.

† 2 Tim. iii. 16.

who was very well qualified to *discern* truth, and equally zealous to *maintain* it, makes no such difference. He says in general, 'Search the scriptures;*' the *whole* collection of sacred writings.—'Whatsoever things,' adds St. Paul, not some particular passages only, but 'WHATSOEVER THINGS' were written aforetime, were written for our learning; † and must therefore have been under such a divine superintendency, as secured them from all possibility of error. Otherwise, they might be written, not for our *learning*, but for our *deception*.—So that St. Paul's direction is as contrary to Lord Bolingbroke's distinction, as the east is opposite to the west. We may as soon bring these two points of the hemisphere together, as reconcile his Lordship's *refinements* with the apostle's *religion*.

I believe, it will be equally difficult to render his Lordship *consistent* with himself. His *concession* overthrows his *distinction*. Admitting the doctrinal parts of the scripture to be true, the veracity of the historical is, by *necessary consequence*, and beyond all contradiction, established. They are *indissolubly* connected: they mutually bear on, and mutually sustain each other; and must stand or fall *together*. They are like an *arch* most exactly finished; not a stone of which can be taken away, without disconcerting the whole structure: and like an arch, firmly founded, as well as correctly finished, the more they are *pressed*, the *stronger* they will appear.

My Lord says indeed, That "CHRIST came not to consecrate all the written traditions of the *Jews*." ‡ He says it, but where or how does he *prove* it?—By written traditions of the *Jews*, I suppose we are to understand all the *Hebrew scriptures*. The drift of the discourse leads us to this sense.

* John v. 39.

† Rom. xv. 4.

‡ Page 94.

Now, it is apparent, that our Saviour has *actually* consecrated, has set the seal of authenticity and infallibility to *the law of Moses*, to *the psalms*, and to *the prophets*. * By appealing to them as *decisive*, and by allowing them to be *predictive*, he has acknowledged them to be divinely inspired; to be unquestionably true. And a very little acquaintance with *Jewish* antiquities will inform us, that, in these three partitions, *the whole* body of the *Hebrew* scriptures is comprehended.—What then becomes of his Lordship's assertion? or to whose discredit does it tend? that of the *Jewish* scriptures, or that of *his own* knowledge?

I must desire your Ladyship to take notice of the *expression* in this passage. It is somewhat singular, and deserves a particular regard. *Written traditions* is the phrase. Every one knows that we explode, and very justly, those *superstitious* whimsies of the *Jews*, which pass under the denomination of traditions. Yet my Lord thinks proper to call the histories of the *Old Testament* by this *disreputable* name; only he admits one difference, that whereas the former were transmitted by strength of *memory*, the latter are committed to *writing*.—But is this an *honest* representation? is this free from all *malignant* disguise?

Let us put the matter to the following trial. The word *legend*, when applied to any *modern* story, raises the same contemptible and absurd idea, as the word *tradition* excites, when applied to any *Jewish* notion. Would my Lord, or would his friends think, that due honour or common justice was done to his *sketch of the History and state of Europe*, if it should be styled in our public papers, Lord Bolingbroke's *written legends*?—The impropriety and the malevolence of such a title would be undeniable and

* Luke xxiv. 44.

odious: Who then can vindicate the propriety of his Lordship's language, or clear it from being a most injurious misrepresentation of the sacred records? which, however some of the facts might come down, in a traditionary channel, to the writers, by passing through *their* hands, receive the stamp of undoubted certainty; and are no longer *traditions*, but *oracles*.

I wish this had been the *only* instance of artifice and imposition used in the letters under examination. Why are so many idle tales, and scandalous stories, raked together, and exposed to view? *—Why? but to put a cheat upon the inattentive reader, and depretiate † the dignity of the divine word? depretiate it, much in the same manner, as its most illustrious object and author was formerly dishonoured; not only by the *false accusations* with which he was charged; but also by the *infamous company*, with whom he was numbered.—Did my Lord imagine, that these tales were really believed, even by the warmest advocates for holy writ? No: he must know in his conscience, that they never were re-

* See page 85, 86, 88,—102,—108, 109.

† I would by no means indulge a petulant or censorious humour. Yet I cannot forbear thinking, that the scriptures are too often depretiated in his Lordship's performance; sometimes by *sneer*; sometimes by *cavil*; and sometimes even by *languid* approbation, or a *counterfeit* sort of praise; such as,—“If the foundations of Christianity have been laid in truth,” page 123.—Passages which *seem* favourable to the doctrine of the “Trinity.” Page 98.—Though I should be loath to reject any testimony in favour of Christianity; still more loath to give up so *eminent* a name as Lord B——— to the Deistical party; yet I cannot prevail upon myself to acknowledge, that we are much, if at all obliged to him, for these poor, jejune, cold compliments. Such a testimony, and such compliments, are just as serviceable to the momentous cause, as a *broken tooth* is serviceable to the eater, or a *foot out of joint* to the walker. Prov. xxv. 19. They are, in truth, mere *Sapa & Sapa*—or, as Mr. Pope more strongly expresses the sentiment,

They damn with saint praise.

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ceived by the generality of divines; neither are mentioned by authors of discernment, unless it be to *confute* and *reject* them.—However, be they credited or not, it was apprehended, they might serve a purpose. But whether it be the purpose of integrity, impartiality, and truth, I leave to the determination of others.

Still it is urged, That these scriptures are “full of additions, interpolations, and transpositions.” *—That they are *full* of additions, is more easily asserted than evinced. I can find but *one* instance specified by his Lordship; which is the account “of the death and sepulture of *Moses*, with a sort “of funeral panegyric,” † recorded in the last chapter of *Deuteronomy*. Here it is taken for granted, that we are reduced to a terrible dilemma,—either to own, that this paragraph was written by *Moses himself*; and then we may expect to hear of impossibility and absurdity;—or else, that it is all *suppositious*; and then the scriptures must have passed through tampering fingers, and suffered adulteration.—But suppose this small appendix was made by *Joshua*, a man whose mind was illuminated, and his hand guided by the Spirit of the Most High; does *such* an addition deserve to be branded with an ignominious, or even brought into disesteem by a *suspicious* character?—Or, what if some other prophet, whose name is unknown, superadded this valuable anecdote? Is the concealment of the penman's name sufficient to impeach the genuineness, or invalidate the authority of the passage? especially, since it has been approved by other *inspired* writers, and received the *Imprimatur* of the Holy Ghost?—I know not *who* is the printer of his Lordship's two volumes; yet, though ignorant of this

* Page 95, 96.

† Page 102.

circumstance, for other *very satisfactory* reasons, I have no doubt but they are the genuine productions of his pen.

My Lord would have done well to consider,—whether it was a probable or a practicable thing, to *interpolate* a set of books, which were studied with so much accuracy, and kept with so much vigilance; the *number* of whose verses, especially in the *Pentateuch*, was computed, and the *arrangement* of the very letters known: Whether, after the coming of Christ, the jealous eye which the *Jews* and Christians had on each other, was not an unsurmountable bar against any innovations or material alterations. —As for *transpositions*, they are used by the most approved historians. When used with judgement, they redound to the reputation of the writer, and increase the pleasure of the reader. And would his Lordship make *that* a disparagement of the sacred narrative, which is a recommendation of any ordinary composition?

But my Lord imagines, that he has found out a substantial reason for the afore-mentioned distinction;—has detected such *improprieties* in the sacred narrative, as “contradict all our notions of order and of justice.” * He produces, by way of *specimen*, the case of *Noah* denouncing a curse upon *Canaan*.—This, it seems, is the *capital* absurdity; this the *glaring* error, which, he concludes, is sufficient to uncanonize the histories of the *Old Testament*, and degrade their writers from the class of inspiration.—This, therefore, if your Ladyship pleases, we will *examine* a little more particularly.

The charge in general is thus expressed: “One is tempted to think, that the patriarch was still drunk; and that no man in his senses could hold

"such language, or pass such a sentence."—Was I at leisure to criticise upon words, I should be tempted to observe, that the diction, "no man could *hold* such language," may be *French*, but is scarcely *English*. However, from the expression, I pass to the sentiment.—This, for *candour* and *solidity*, is much like the reflection of the *Jews*, on the memorable day of *Pentecost*. When the apostles addressed the inhabitants of various countries, each in his own native tongue; some of their hearers ascribed this *miraculous* ability—to what? we are amazed, when we read,—to the *intoxicating* power of wine.* Strange! that excessive drinking, which incapacitates other people for talking *common* sense, should enable the disciples of CHRIST to speak *all* kinds of languages!—Is it not equally strange, that a drunken disorder should enable the patriarch to deliver prophecies, and foretel *future* events! which (as I hope to prove) was the real import of the speech.

Perhaps, this curse may seem to be the effect, if not of disorderly indulgence, yet of *intemperate passion*. And how incompatible is this with the character of a preacher of righteousness? Surely *Noah* should not have been so forward to *call* for the thunderbolts of vengeance. Any benevolent man, much more a pious progenitor, would rather have *deprecated* the blow.—I wonder his Lordship did not start this objection; which would have been much more plausible, and much less shocking. To this, in case it had been started, we might reply,—That *Noah* acted as the oracle of GOD. This, and many other such passages, which seem to be *imprecations*, are really *predictions*. Holy men spoke, as they were influenced by the Spirit; and uttered not the suggestions of their own minds, but the will of al-

* Acts ii. 13.

mighty GOD;—which inclines me to think, it might be no less proper, and much more suitable to the prophetic style, if we translated such passages, as *indicatives*, rather than *imperatives*; making them declaratory of what is decreed in the cabinet of heaven, and will as certainly take place, as if it had already existed. Cursed *is*, rather than cursed *be* Canaan. Blessed of the LORD *is*, instead of *be* his land, Deut. xxxiii. 13. Thus *Isaiah*, foretelling the incarnation of that wonderful and adorable person, whom he styles *the mighty God*, says, To us a child *is* born; * so ‘calling the things that are not, ‘as though they were.’—Such a manner of speaking would remove, from this particular passage, all that sounds *harsh*, or seems *uncharitable*; and would, in the general, impart an *unequalled majesty* † to the language of scripture.

It was GOD then, and not man, from whom this avenging sentence came. And GOD, to shew his utter detestation of all iniquity, to manifest his singular delight in all virtue, frequently takes occasion to denounce vengeance, or promise happiness, when some notorious evil is committed, or some laudable good performed. And was there not a most notorious evil committed here?—‘Charity,’ says the apostle ‘covereth all things;’ ‡ draws a veil over the various infirmities of every *common* neighbour. But this man (man shall I say? rather monster of in-

* Isa. ix. 6.

† *Blessed be*, is what any holy person might say, and comprehends no more than a *supplicatory* benediction. *Blessed is*, suits only the mouth of a prophet, and implies an *authoritative* blessing.

‡ 1 Cor. xiii. 7. *πάσα ρεσι*. This is one article in the finest display of *social* virtue that ever was exhibited to the world; and should, I think, be translated (not *beareth*, but) *covereth* or *concealeth* all things. The natural import of the word justifies, and the context evidently requires, this sense. Otherwise, the first and last clauses of the verse will coincide in their meaning, or rather make an unmeaning tautology.

gratitude) sees the shame of a *father*,—an aged * father,—a *pious* father; and, instead of concealing, 'when he cometh forth, he telleth it.'—*Fools* they are, abandoned profligates, that 'make a mock at sin.' What name then can be bad enough for a profane and unnatural wretch, who makes sport with a parent's folly, a parent's sinfulness, a parent's misery?—Surely this was a most flagrant violation of filial reverence, filial love, and filial duty.† Which not only implied so many *particular* offences, each attended with its *respective* guilt, but indicated the offender to be destitute of *all* piety. For, to argue in the apostle's strain, how could this man venerate a father in heaven, whom he had not seen; if he was so irreverent to a father on earth, whom he had seen?

But supposing the turpitude and immorality of the action to be very enormous, and such as deserved some signal vengeance; the vengeance, it is objected, was misapplied. "For *Ham* alone offended: *Canaan* was innocent."—My Lord is not sure that *Canaan* was innocent, though he asserts it prettily confidently. The contrary notion has obtained

* Lev. xix. 32.

† The turpitude and immorality of this offence will appear in blacker colours, if we consider the *very peculiar* reverence, which, in those days of primitive simplicity, was paid to any aged person, much more to an aged parent.

Credebant hoc grande nefas, et morte piandum,

Si juvenis vetulo non assurrexerat, et si

Barbato cuicunque puer.

Juven. Satyr. XIII.

We may see, from that awful threatening, Prov. xxx. 17. the what extreme detestation the most holy GOD resents such unnatural behaviour. *The eye that MOCKETH AT HIS FATHER, and despiseth to obey his mother, the ravens of the valley shall eat it out, and the young eagle shall eat it.* Nay it should seem from this text, as though all nature was ready to testify its abhorrence of such a crime; and, rather than it should escape such a dishonourable punishment, the most insensible animals would rise up to execute vengeance.

among the *Jews*. They apprehend, that *Canaan* was first in the transgression, and, instead of being reproved, was imitated by his father. Bishop *Patrick*, Mr. *Poole*, and other eminent commentators, think this to be no improbable opinion.

If his Lordship was unacquainted with the *Hebrew*, he will scarcely be thought qualified to pronounce so peremptorily concerning a case related in that language. If he was acquainted with the *original*, he acts somewhat unfairly in saying, "This notion is not only without, but against the express authority of the text."* For he must know, that it receives some countenance even from the text itself. I would by no means offend your Ladyship's eyes, with any rugged figures, or uncouth quotations. But you may venture to believe me, when I assure you, that the most exact translation of ver. 24. is, Noah 'knew what his son had done to 'him, the *or* that little one.'† *Ham* could not so properly be styled *the little one*; since he was the middlemost, and is always placed in that order; *Shem*, *Ham*, *Japheth*. But the description agrees perfectly well with *Canaan*, the grandson of *Noah*; and it was customary among the *Jews*, to call the grand-children the *sons* of their grand-father.‡

Canaan, it is added, "was alone cursed."—The words would run smoother, if transposed in this manner, *Canaan* alone was cursed. As for the *fact*, that wants some better confirmation than my Lord's

* Page III.

† Though it would have been very unpolite, to quote *Hebrew* in writing to a *Lady*, it may be judged proper, perhaps, if thought necessary, now the letter is made public, to produce the original expression; that where an argument is derived from the precise signification of the phrase, the learned reader may examine and determine for himself.—בן דקטן Gen. 24. The word דקטן is used of *Benjamin*, *Jacob's* youngest son and translated *a little one*, Gen. xlv. 20.

‡ Gen. xxix 5.—1 Chron. i. 17.

bare assertion. To me it is evident, that *Ham* was not exempted from the curse. What! If it did not fall upon him in person; yet, to be punished in his offspring, must be very *affecting*, and no less *afflicting*.

But hold; my Lord has forestalled us in this reply. Instead of waiting for it, or acquiescing in it, he plays it upon us with an air of triumph. "Will it be said,—this has been said,—that *Ham* was punished in his posterity." *—It has; and, with his Lordship's leave, I will venture to say it again. Nor should I, in case Lord *Bolingbroke* was alive, have went farther than *his own* breast, for a *proof* of my assertion. Would *he*, with all his exalted ideas of *liberty*, have thought it no punishment on himself, provided he had been the father of children, to have heard them doomed to a state of *slavery*; nay, to be, as he very rightly explains the sacred phrase, "the vilest and worst of slaves?"—especially if, like *Ham*, he was appointed, in the course of providence, to be the father of several *nations*?—and if the doom had been pronounced by a person, of whose *prophetic* spirit there was so incontestable an evidence, as the universal inundation was of *Noah's*?

Since my Lord has no more communication with us or our affairs, I appeal to any, to every *parental* heart. Let nature,—fond, compassionate, yearning nature, speak,—whether the infliction of such a penalty on the son (perhaps a favourite son, like *Joseph*) the son's sons, and the latest posterity,—whether *this* be not *properly* a punishment of the father? whether the father must not feel by anticipation, what his wretched progeny must endure in reality?—Nature once spoke to such a query, and this was her language; 'O my son *Absalom*! my son, my son *Absalom*! would GOD I had died for thee! O

'*Absalom*, my son, my son!' * Did history ever record, or poetry ever invent, so melancholy a moan? It breathes the very soul of wo; and *exemplifies* the sentiment, which his Lordship would *explode*.

David, it is plain, was punished in the calamitous exit of this young prince; in the disasters sustained, and the disorders committed, by his other children. † *Adam* thought himself punished in the ruin which he brought upon the human race; and laments it, in the most pathetic terms, as the severest distress attending his apostasy. ‡—One wiser than *Adam*, one greater than *David*, whose judgement is always according to truth, is evidently of the same opinion; and, for that reason, has formed the sanction of a most sacred commandment, upon this very principle; 'He will visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him.'—What GOD has so expressly threatened, he has actually done; not on this only, but on various other emergencies. Thus *Esau* suffered in his descendants; || *Jehu* in his family; ||| and *Hezekiah* in his children: †† who all, like the *Canaanites*, were children of their fathers disobedience; †† inheritors of their sin, as well as of their

* 2 Sam. xviii. 33.

† 2 Sam. xii. 10.

‡ See the whole of *Adam's* disconsolate complaint; part of which are the following lines:

—————Yet well, if here would end
The misery; I deserv'd it, and would bear
My own deservings: but this will not serve.
All that I eat, or drink, or shall beget,
Is propagated curse. O voice! once heard
Delightfully, *Increase and multiply*;
Now death to bear!

Parad. Lost, book X. 735.

|| Compare Gen. xxvii. 40. with 2 Sam. viii. 14. *Thou shalt serve thy brother*; here is the sentence. *All they of Edom became David's servants*; here its execution.

||| Hos. i. 4.

‡ Isa. xxxix. 6, 7.

†† *Morum quoque filii*.—Juv. Sat. XIII.

name.—But this would anticipate the reply to another objection.

Where is the equity of cursing a people, that are yet *unborn*? Does not this “contradict all our notions of order and of justice?”—It may be contrary to *our* notions, or at least it would be unjustifiable in *our* practice; but is quite otherwise with regard to the all-seeing GOD. Is it not agreeable to the strictest rules of justice, for a magistrate, when he has heard the witnesses, summed up the evidence, and found the prisoner guilty;—is it not agreeable to the strictest rules of justice, to pass sentence upon *such* a criminal? The question can admit of no doubt. Yet it is equally certain, that *this* was the very case with reference to the supreme Judge, and those sinners the *Canaanites*.—They practised the grossest and most inhuman idolatries; they abandoned themselves to the most horrid immoralities; such as violated nature; confounded all order; and such as it would be shocking even to mention.* —Now all these provoking crimes were *present* to the view of HIM, by whose inspiration *Noah* spake. He saw them with the same circumstantial exactness, as if they had been already perpetrated.—Let us take these very important particulars into consideration, the *excessive wickedness* of those nations, and the *all-foreseeing discernment* of JEHOVAH; and then who will dare to *insinuate*, that the everlasting Sovereign acted unjustly? that he launched the lightnings of his indignation, in an arbitrary manner, or upon an innocent people?—Who will be so precipitate, as to affirm with my Lord, that “no other writer but a *Jew*, could impute to the economy of divine Providence the accomplishment of such a prediction; nor make the Supreme Being the executer of such a curse?”†

* Lev. xviii. 24.

† Page 110.

The former of those circumstances will appear in a proper light, what his Lordship calls, “cruelties committed by *Joshua* in the conquest of the *Canaanites*.” It will make them appear to be acts of *righteous vengeance*; a much-needed and most desirable extirpation of a *pestilent* people; altogether as serviceable to the public, as it was formerly, to destroy the *wolves* from our island; or, as it is, at present, to deliver over some *flagitious* malefactors to the sentence of the law.—Yet the execution of this vengeance was delayed, year after year, century after century. The seed of *Abraham*, for several ages, were not permitted to enter upon the possession of their destined inheritance; because ‘the iniquity of the Amorites,’ which was the cause of their extermination, ‘was not yet full.’*—Does it then bespeak the man of *integrity*, to represent those proceedings of *Joshua*, under the *abhorred* image of cruelties; which were acts of a justice, exemplary, salutary, and greatly to be *revered*? Is it becoming an *honest* inquirer after truth, to suggest, without the least shadow of proof, a *selfish* and *malignant* reason, for the destruction of the *Canaanites*; when a reason, the most *equitable* in its nature, the most *beneficial* in its consequences, is expressly and repeatedly assigned by the sacred historian? †—This I refer

* Gen. xv. 16.

† Gen. xv. 16. Deut. ix. 5. *FOR THE WICKEDNESS of those nations, the LORD thy GOD doth drive them out from before thee.*—See also Lev. xviii. 25. where the sacred writer describes their execrable and unparalleled vileness, by one of the strongest and boldest figures imaginable. So vile they were, that the very country loathed them; was weary to bear them; and acted like a disgusted nauseating stomach, when oppressed with foul and offensive food: *The land itself vomiteth out her inhabitants.*—Let no *squeamish* critic betray his false taste, and worse temper, by carping at the expression. But let all be astonished at the outrageous impiety of the *Canaanites*; and adore the vindictive arm of JEHOVAH; and acknowledge, that such horrible miscreants were (not for some reasons of state, as my Lord is

to your Ladyship's decision; who, I am sure, will not err on the uncharitable extreme; yet, I believe, will find it difficult, with all your *good-nature*, to acquit the author of these letters from the charge of *dissimulation*.

May I not add,—this way of *foretelling*, yet *re-spite*ing the punishment, is gracious both in itself and in its consequences?—*In itself*; because a reprieve is always reckoned an alleviation of the sentence, even though it be not the forerunner of a pardon.—*In its consequences*; because it afforded large space for recollection, and should have awakened the offenders to a sense of their guilt. It should have incited them to use all possible diligence to avert the doom, both by a personal reformation, and by educating their families religiously. Why did they not act as king *Abah* acted,* and argue as the men of *Nineveh* argued,† in a following age, but on a like occasion?—Instead of this, instead of betaking themselves to consideration and prayer, to repentance and amendment, they ran to the *same*, to *greater* excess of ungodliness.

So that these people, being evidently inheritors of their father's sinful nature, and obstinately persisting in their father's sinful ways, were *most deservedly* partakers of his curse. And though GOD is that uncontrollable Sovereign, 'who giveth not,' is under no obligation to give; 'account of any of his matters;‡ though he often has reasons for his dispensations, absolutely unsearchable by any mortal; yet here he is clearly vindicated even before men,—even before the sinners themselves. They themselves must confess the justice of their doom; and own, that 'GOD hath done righteously, but they have

pleased to insinuate, deemed only, but were) *really*, and on the most *substantial* principles of justice, an *accursed* race. Page 111.

* 1 Kings xxi. 27, 29.

† Job xxxiii. 13.

‡ Jonah iii. 9.

‘done wickedly;’ that GOD has shewed all long-suffering, and given full warning before the blow fell. Whereas they, notwithstanding this forbearance and this admonition, have continued incorrigible; and without any other change, but that of becoming more consummately vile.

Agreeably to all this, and conformably to the most acknowledged rules of equity, it is declared by the sacred historian, that the *Amorites*, the descendants of *Canaan*, suffered not till they had filled up the measure of *their* iniquities; * *their own*, as well as their father’s.—All which, I should imagine, is sufficient, not only to *justify* the counsels, but to *glorify* the judgements of the great JEHOVAH; sufficient also to *satisfy* any inquirer, who is (as my Lord very handsomely expresses himself) “candid, “but not implicit; willing to be informed, yet curious to examine.”

My Lord’s *curiosity to examine*, shall I say? or his resolution to be dissatisfied? proceeds still farther. Accordingly he adds, “Who does not see, that “the curse and the punishment, in this case, fell “on *Canaan* and his posterity, exclusively of the “rest of the posterity of *Ham*?” †—The particle *of*, so frequently repeated in a single sentence, can hardly be admired as an *elegance* ‡ of speech. But taking *no more* notice of such little blemishes, I shall consider the weight, not the polish, of his Lord-

* Gen. xv. 16. † Page 110, 112.

‡ This, and one or two preceding remarks of the same nature, are scarcely worth our notice. Neither should I have mentioned them, had they not *fell in my way*; and were it not to put a *query* upon the popular notion, that his Lordship’s style is so correct, elegant, and noble, as to be a *standard* for *fine writing*. It cannot, in my apprehension, justly claim this honour. If others think differently, I leave them to enjoy their opinion; and shall not (though it would be easy enough to multiply proofs) add a word more upon the subject.

ship's arguments.—As for *this* argument, I verily think, when laid in the balance of impartiality and candour, it will *be found wanting*. For, admitting the objection in its full scope, what follows? Why, that the righteous GOD pardoned *some* criminals, when he might justly punish *all*. And if it should have pleased the supreme Judge to *repeal* the sentence, and *remit* the penalty, with regard to some offenders, who shall arraign his conduct? who shall censure his providence? To exercise mercy is his great prerogative; an act not of debt, but of royal bounty, which he exercises, *when* and to *whom* it seemeth good in his sight: ‘I will have mercy on whom I will have mercy,’ * is his high and holy resolve.

I might therefore answer his Lordship's question, by asking another; which I might propose, in the plain but *solemn* words of our LORD JESUS CHRIST: “If *these* are spared, while *these* are punished, *what is that to thee? Is thine eye evil, because GOD is good?*”—But I shall rather reply to the objection, by denying the fact. The punishment was not confined to *Canaan* and his posterity. It reached the other descendants of *Ham*; *Misraim* himself, the father of the *Egyptians* (as will be shown in a proper place) not excepted. *Canaan*, it is true, is *particularly mentioned*;—because he was it was from this very circumstance is extremely probable) an *accomplice* † with *Ham*, in the breach of filial duty.—Because this branch of the family was more than ordinarily corrupt, nay, *beyond measure*

* Rom. ix. 16.

† This is rendered still more credible, by that *particularity* of style, which the scripture uses in speaking of *Ham*. *Ham, the father of Canaan*, Gen. ix. 18, 22. Why of *Canaan* so especially? Had he no other children, no other sons?—Several others. But this distinction seems to be a brand of *infamy* set upon the offender; and intimates, that he who was father of *Canaan* by blood, was his partner, was his brother in iniquity.

vicious.—Because the *Canaanites* were, in the *first* place, and in the *fullest* manner, to feel the effects of the curse.—And *Moses*, being charged with a commission to execute the vengeance on this people *only*, had no occasion to concern himself with any *other*. Just as the sheriff of a county, demanding the body of a condemned malefactor, produces the dead-warrant for *his* execution, without intermeddling, or thinking himself under any necessity to intermeddle with the other prisoners in the jail.—This leads me to a new, and, if I judge right, by far the most important inquiry, namely, whether the curse was *executed*, as well as *pronounced*!

As I hasten to the proof of this particular, my Lord embarrasses and retards me with a fresh obstacle. He himself has thought proper to inform us, “why the posterity of *Canaan* was to be deemed an “accursed race.” But he lets the world know, “it is not so easy to account, why the posterity of “the righteous *Shem*, that great example of filial “reverence, became slaves to another branch of “the family of *Ham*, during more than fourscore “years.”*—I am by no means convinced, that the point proposed enters into the *merits* of our cause. Should the reasons for this dispensation remain an impenetrable secret; yet, if we clear up the *propriety*, and demonstrate the *equity*, of the curse denounced, we compass our main end, and confute the grand censure. However, as the question is presented, it shall be considered: and, though his Lordship should affect to *sneer*, I chuse rather, in imitation of those noble writers, whose dignity I would assert, to be *serious*.

Why were the *Israelites* sojourners in *Egypt*?—A reason occurs, that is worthy of a *gracious* GOD,

and greatly for the *public* good: That they might carry thither the knowledge of the everlasting JEHOVAH, and of the promised MESSIAH; of the only *acceptable* method of worship, and the only *effectual* way of salvation.—As *Egypt* was the parent of literature, and the fountain-head of science; as men of letters and curiosity came, from all parts of the world, to complete their studies at *Egypt*; if these heavenly doctrines were received THERE, they would be more likely, some streams of them at least, to be transfused into *all* climes, and improve every nation. So that the people of the LORD, the only depositaries of *divine* philosophy, were settled in this land of general resort, with much the same wise and beneficent views, as the ablest professors of learning are placed at our famous universities.

But why were they *slaves* in *Egypt*?—This might be to *try* them, and to *humble* them; to shew them what was in their heart, and to *purge* out their dross. We are taught in scripture, that the Almighty chastens whom he loves, and scourges the men whom he receiveth to himself. Even the *Heathen* classics, my Lord's favourite authors, have frequently remarked, That adversity is a school, in which both private persons and public societies have learned the most heroic virtues.—Besides, this might be intended to animate and inspirit the *Israelites* for their invasion of *Canaan*. They were, in the general, a supine and grovelling * set of people. Had they been settled in a state tolerably easy, or in territories that were but moderately commodious, they

* Let none imagine, that the *wisdom* of GOD is impeached, by selecting to himself a people of this character. His *clemency*, his *forbearance*, and all those *benign* perfections, which are necessary for the salvation of sinners, are hereby displayed with peculiar advantage, and to our unspeakable consolation.

might never have aspired after the land flowing with milk and honey; never have made any resolute efforts to possess their destined inheritance. But, being *driven* by the *lash*, and *instigated* by the *goad*, of pungent galling slavery, they were even constrained to burst the chains, and push their way to liberty and *Canaan*. Their insupportable slavery was somewhat like *bending* the bow, and *straining* the string, in order to *launch* the arrow.—Farther, GOD almighty assures *Abraham*, that his seed, though enslaved for a while, should *come out* of their bondage *with great substance*; * with the silver, the gold, the jewels, and the choicest treasures of *Egypt*. So that, when labouring for their *task-masters*, they were, in fact, labouring for *themselves*. The wealth of the oppressors was laid up for the oppressed: and the season of their affliction in the enemies' country, was like the rigorous *cold* of winter; which, far from obstructing, only makes preparation for the *blossoms* of spring, and the *fruits* of autumn.—These considerations might have solved the difficulty to his Lordship, as a *politician*.

Other reasons are suggested by our *divines*; which, if my Lord had thought it worth his while to regard, might have given better satisfaction, and yielded more edification. They would have reminded the *Right Honourable* querist,—that such a gloomy aspect of the *Jewish* affairs, made way for the brightest manifestation of GOD'S glorious attributes; of his *power*, in rescuing them from their tyrannical rulers; of his *faithfulness*, in fulfilling his promise made to their fathers; of his *goodness*, in supporting and conducting them; *keeping them*, amidst the most formidable dangers, *as the apple of an eye*; and *bearing them*, even through the most

* Gen. xv. 14.

insuperable difficulties, *as on eagles' wings*. * This also opened a most *conspicuous* theatre, for that amazing *train* of *miracles*, which have been, in all ages, as serviceable to the faith of *Christians*, as they were formerly conducive to the welfare of the *Jews*.—They would farther have informed his Lordship, and have confirmed their opinion by apostolical authority, that the whole of this most wonderful transaction was *typical* of *spiritual* things; was a series of *living* lessons, delivered, according to the eastern method of conveying knowledge, in figures and emblems. The *Egyptian* bondage was a resemblance of our *natural* condition; which is a state of the most abject slavery to sin.—The arbitrary and injurious impositions of the *task-masters* shadow forth, though but faintly, the tyranny of *unruly* appetites, and *imperious* passions.—The barbarous edict for the destruction of all the infant males, fitly enough represents the genuine tendency of *carnal* and *corrupt* affections; which destroy our true comfort, subvert our noblest interests, are as death to the joys and to the hopes of our souls.—Their *deliverance* from that miserable state, was an expressive sign of our redemption from the guilt and the dominion of sin. † Both which the LORD JESUS

* See Deut. xxxii. 10, 11. These, I think, are most delightful and *inimitably-delicate* representations. Let the pious critic try, if he can conceive those *tender* offices, that *uninterrupted* vigilance, and assiduity of *protecting*, *cherishing* cares, which are expressed in these fine images. For my part, I own myself incapable of describing them; but most earnestly wish, that every reader, as well as myself, may learn them in that best of schools, the school of *experience*.

† The divine writer to the Hebrews, makes the land of *Canaan*, typical of a better country, even of an heavenly, Heb. xi. 16. xii. 22 According to the same author, the *peaceful settlement* of the *Israelites* in *Canaan*, suggested to their thoughts, and pointed out to their faith, that everlasting *rest* which remaineth for the people of GOD, Heb. iii. 1, 5 &c. Since the *terminus ad quem* (as the schoolmen speak) is evidently mystical and allegorical; may we not conclude, that the *terminus a quo* is mysti-

accomplishes; the one by *price*, the other by *power*: not by slaying the first-born, but by shedding his own blood; not by softening rocks into a stream, but taking away the heart of stone; not by turning the current of *Jordan* backward, but by turning all our desires into a new channel.—The many troubles and oppositions they met with in the wilderness, exhibit a lively picture of the *molestations* that attend, and the *temptations* that assault, the Christian. Trials await us. Snares are around us. Through many conflicts, and *much tribulation*, we must enter into the kingdom of heaven. Only let us beware, lest, like the ungrateful *Israelites*, we forget the GOD of our salvation, and *fall after the same example of unbelief*.—The cloud that was spread over them by day, to intercept the glare, and screen them from the heat of the sun; the fire, that shone before them in the night, to cheer the nocturnal darkness, and lead them through the trackless desert; were not these very amiable and exact emblems of our Saviour's merits, and of his holy *word*? The former of which are *refreshing* to the guilty conscience, as the vail of a thick, interposing cloud is welcome to a traveller in sultry climes. The latter is a light to our feet, and a *lantern* to our paths to guide us in the way everlasting.—Their *passage* through *Jordan*, the priests that bare the ark of the covenant going before them,* and standing in the midst of the river, till all the congregation were passed over; this very emphatically prefigured our great High-Priest, *bearing our sins, fulfilling the law* in our stead, *abolishing death*, and making it a *safe*, as well as short, transition to life eternal.

cal and allegorical likewise? Then it will follow, upon the clearest principles of analogy, that the *intermediate* steps and advances are of the same nature; significative of *refined* and *spiritual* things, under *earthly* and *sensible* images.—This, if I mistake not, is put beyond all doubt, 1 Cor. x. 1, 2, &c.

* See Josh. iii, 13, 14, &c.

You will excuse me, Madam, for *expatiating* upon these topics. They are so inviting, so pleasing, so comfortable, that I can hardly persuade myself to leave them.—If any other parts of the epistle, through a kind of unhappy necessity, almost inseparable from controversy, should resemble the *asperity* of the *thorn*; this, I hope, will bear some affinity to the *fragrance* of the *rose*. For which cause it is, that I chuse only to touch, and but lightly touch, the one; while I would open the other into a full expansion, and a rich effusion.—Let me add one more observation on this head, and I have done. It is apprehended, by very judicious persons, that the punishment of the *Egyptians*, and their total overthrow, may be a preface of the *misery* and *ruin*, which will sooner or later fall upon individuals and nations, that *reject* the glorious gospel, and *vilify* its sacred repository, THE BIBLE.

If the reasons I have offered, are neither tiresome nor unsatisfactory to your Ladyship, I shall proceed the more cheerfully to shew, that the curse was *executed*, as well as pronounced.—Had it been the *senseless* extravagance of a man intoxicated with liquor, or the *rash* imprecation of a man heated with resentment, or the *designing* interpolation of some crafty statesman, would the *holy*, the *gracious*, the *true* GOD, have set the broad seal of heaven to it? would HE, who over-rules all events, have *suffered* it to succeed,—have *commanded* it to succeed,—nay, have *brought it himself to pass*, by a mighty hand, and stretched-out arm? Impossible to conceive!—If therefore it was really brought to pass, and with a surprising punctuality, and not by any competency of human means, but by the most evident display of divine power, this will be such a proof of its *credibility*, its *reasonableness*, and *equity*,

as no one, who thinks reverently of the Deity, can deny.

Canaan was to be a servant to *Shem*.—This was accomplished, when the *Israelites*, the descendants of *Shem*, conquered the land of *Canaan*, slew thirty of its kings, * and took possession of their cities; when the *Gibeonites* particularly, who composed one of their principal states, † became *hewers of wood, and drawers of water to the congregation*; ‡ or, in other words, the most menial servants to the lowest of the people.

By what instruments was this extraordinary revolution wrought?—by one of the finest armies in the east or west? marshalled by the bravest officers, and headed by the most experienced general? No; but by a raw, undisciplined, enslaved people, who were destitute of military skill, and without any personal qualifications, or warlike apparatus for so difficult, so dangerous an enterprize.

Through what obstacles was it begun, carried on, and completed?—In spite of the attempts of one potent monarch to detain them in servitude; in spite of the resolution of several combined kings, to dispute with them every inch of ground to the last drop of their blood. A deep river, and an arm of the sea must be crossed, by six hundred thousand men, with their wives, their children, their cattle; and without any vessel to transport them, or any bridge to transmit them.—They must dwell, forty years, in a desolate, inhospitable, barren wilderness; which was infested by ravenous beasts, and fiery, flying serpents; in which there was neither water, nor corn, nor any sort of accommodation for abode, or sustenance for life.

How were all these difficulties surmounted?—Not by the arm of flesh; this was utterly impracticable;

* Josh. xii. 24.

† Josh. x. 2.

‡ Josh. ix. 27.

but by the most astonishing interposition of Omnipotence.—The *Egyptian* tyrant is humbled, and brought to their terms, by the infliction of ten tremendous plagues.—The waters of the river are dried up, and the waves of the great deep are divided, so as to yield them a safe, unobstructed * passage.—A stream gushes even from the hard rock; and gives them drink, as it had been out of the great depths.—Prodigious quantities of *manna* † descend, with every morning-dew; and supply them, not from the garner, but from heaven, with their daily bread.—Vast flights of *quails* arrive, with every setting sun; and drop, like a bird shot through the wing, ‡ in the midst of their camp, and round about their habitations.—The walls of an impregnable

* He led them through the deep, incumbered as they were with their kneading troughs, and surrounded with frightful billows, as an horse in the wilderness; with as much ease and spirit, as some courageous courser makes his way through (מורבר) a plain, open, champaign country. Isa. lxxiii. 13.

† We are not to think, that the *manna* took its name from any resemblance to the medicinal drug, which, among us, is so commonly known, and so frequently used. It is rather derived from the abrupt expression of the *Israelites*, on their first beholding this wonderful food. They cried out with amazement, מן הוא *Man Hu?* What is this? Which exclamation, denoting their own surprise, and the unexpected as well as unparalleled nature of the gift, became both a memorial of the one, and a denomination of the other.

‡ This is described with the utmost vigour and beauty, in that sublime piece of sacred poetry, Psalm lxxviii. 27, 28. He rained flesh upon them as dust, and winged (here lies a peculiar emphasis, and thus should the original צוף בנק be translated, winged) fowl like as the sand of the sea. Yet, though they were furnished with wings, and therefore might easily escape, they neglected to make use of their natural powers. They fell round the *Israelitish* tents, like the rain of heaven, which returneth not; and like the sand of the shore, which cannot be numbered.

This whole psalm is a manifest proof of the observation, which was made in a preceding paragraph,—That the *historical* and *doctrinal* passages of scripture are like the deed and its counter-part, in their substance exactly corresponding; and, like the links of the same chain, in their connection absolutely inseparable.

city fall to the ground, at the blast of rams' horns.* The sun stands still in the midst of heaven, at the voice of a man.† All the hosts of the nations, with all their weapons of war, are *driven asunder as the foam upon the waters, and cut off as the tops of the ears of corn.*

And is it probable, can it be possible, that every element, and all nature, should not only *concur*, but *alter* their *established* course, *depart* from the *fundamental* laws of their creation, on purpose to ratify, what was bolted out by the patriarch in a *drunken revel*, or foisted into the text by some *Hebrew Machiavelian*?

Canaan was to be servant also to *Japheth*.—Pursuant to this prediction, did not the *Greeks* and *Romans*, who derive their lineage from *Japheth*, make themselves masters of the residue of *Canaan*? *Tyre* built by the *Sidonians*, and *Thebes* ‡ by *Cadmus*, were both destroyed by *Alexander the Grecian*. *Carthage*, founded by *Dido*, was, after a long succession of losses, and a vast effusion of blood, demolished by *Scipio the Roman*. Which losses made *Hannibal*, a child of *Canaan*, cry out, with a mixture of astonishment and despondency, *Agnosco fortunam Carthaginis!* i. e. || “I see plainly the hand of destiny

* Josh. vi.

† Josh. x. 12, 13.

‡ “*Alexander* laid siege to this city, took it by storm, and entirely destroyed it; slaying ninety thousand of the inhabitants, and selling the rest, to the number of thirty thousand more, into slavery.” *Prideaux's Connex.* vol. I. p. 479.

|| Vid. *Liv.* lib. xxvii. *ad finem*.—A writer of the first repute, for elegant taste, and penetrating judgement, thinks it *more than probable*, that *Hannibal*, in this dispirited and hopeless acknowledgement, refers to the prophecy under consideration; which will justify my *free*, though, I hope, not erroneous translation of the passage.—What the same author adds, is so very ingenious, and so apposite to my purpose, that I will beg leave to transcribe it.

" working, I see *that oracular doom* hastening to its
 " accomplishment, in these dreadful calamities sus-
 " tained by *Carthage* !"

If these facts are true, which have the unanimous
 consent of historians for their support, what can
 we say of his Lordship's assertion, " that *Canaan*
 " was servant to *Shem*, though not to *Japheth* ?" *
 This, I am apprehensive, will be found as *false*, as
 the following objection is *weak*. In which he ur-
 ges, that " *Canaan* was servant to one of his uncles,
 " not to his brethren." †—Such a cavil (for cer-

" That the *Romans* were no strangers to the same divine ora-
 " cle, appears from *Virgil* :"

Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces.
Hinc populum late regem, belloque superbum,
Venturum excidio Lybia. Sic volvere Parcas.

" In translating which, if we only name the *ancestors*, in-
 " stead of the *descendants*, the original prophecy glares upon
 " us."

From Japheth's loins deriv'd, a race she knew
Design'd the strength of Canaan to subdue :
Wide-spread their empire, destin'd to succeed
And waste the sons of Ham: So fate decreed !

See Mr. Ridley's sermons at Lady Moyer's lecture, p. 252.

* The words at large are, " *Canaan* became servant of ser-
 " vants to *Shem*, though not to *Japheth*, when the *Israelites* conquer-
 " ed *Palestine*." Page III.—I must beg leave to inquire, *why*
 the last clause is added? Is it to prove, that when the *Israelites*
 subdued the *Canaanites*, the descendants of *Ham* were not. by
 this victory, made servants to *Japheth's* offspring? If so, my
 Lord encounters a phantom of his own-raising, and confutes
 what no man asserts.—Is it to insinuate, that because the race
 of *Canaan* were not, at *this time*, made vassals to the posterity
 of *Japheth*, therefore they *never* were; and, of consequence,
 the prophecy was *eluded*? This seems to be the design of the
 sentence. Abstracted from this design, I see not what end it
 can answer. But this is to draw, from premises that are true,
 a conclusion that is false; and is just as good logic, as the liber-
 tine's argument is sound divinity, " *Vengeance is not yet*, there-
 " fore it *never will be*, executed." See 2 Pet. iii. 4.

† Page III.

tainly it deserves no better name) discovers an *utter ignorance* of the *Hebrew* phraseology; or else, a *strange inattention* to it; I would not say, an *egregious misrepresentation* of it. I thought *every one* had known, till Lord *Bolingbroke* undeceived me, that nothing is more common in the oriental idiom, than to express any *relatives* of the male line, by the denomination of *brethren*. *

I hope, your Ladyship will not think *this*, or any of my other remarks, *indecently* free. In the presence of the most high GOD, all men are upon a level. When the honour of his divine word or glorious attributes is concerned, we are to *know no man after the flesh*; † pay no deferential regard to the distinctions of birth, or elevations of character. In *these* lists, the privileges of peerage cease. And I should reckon myself the most abject of creatures, if, through respect of persons, I could *palliate* or *secrete* the truth, when the ever-venerable oracles of inspiration are treated with contempt. A violation of decency this! by whatever hand it is offered, or from whatever quarter it comes, incomparably more flagrant than *scandalum magnatum*.

Pardon, Madam, this digression, and permit me farther to observe,—That the progeny of *Ham*, in another line, are, to this very day, the slaves of the whole trading world. The *negroes* I mean; whose descent is from that unhappy man. And what is their country, but the *market of slavery*? Are not their persons bought ‡ and sold as the meanest commodities? are they not debased to the most *sordid*, and harraßed with the most *toilsome* drudgery? made,

* See Gen. xiii. 8.; where *Abraham* and *Lot*, though uncle and nephew, are called *brethren*.—Gen. xxiv. 48.; where *Bethuel*, another of *Abraham's* nephews, is styled his *brother*.—Gen. xvi. 12. xxiv. 27.

† 2 Cor. v. 16.

‡ No less than *thirty thousand*, I have been informed, are, every year, bought for slaves by the *English* only.

in the strictly-literal sense of the phrase, *servants of servants*?

I have not forgotten what I promised to make appear, with relation to the *Egyptians*; neither shall I overlook what his Lordship has remonstrated from the same quarter. "The descendants of *Misraim*," he says, "another of the sons of *Ham*, were the *Egyptians*: and they were so far from being servants of servants to their cousins the *Shemites*, that these were servants of servants to them." *— For a season they were. But this servitude was calculated for the good of their community, and redounded to the glory of their GOD. It terminated in such a signal deliverance, as brought honour and opulence to themselves, confusion and ruin to their enemies. Does it then follow, from this temporary superiority of the *Egyptians*, which ended in so disastrous a manner, that they were excepted in the denunciation of the curse, or favoured with an act of indemnity?

What says the supreme Arbitrator? *The nation whom they serve will I judge*: † I myself will punish; not by any human instruments, but by my own immediate hand. Accordingly, they were visited with the most dreadful and destructive plagues. In the last of which, the first-born, the flower of their kingdom, were cut off; and, at length, their king, and his whole army, perished in the *Red-sea*. Does my Lord make no account of these most terrible and unexampled judgements.

Besides, what was the condition of this people in the following ages? If we consult *Ezekiel*, he will declare it, as clearly by the spirit of prophecy, ‡ as if he had lived on the spot, and seen the face of affairs. 'And it came to pass, in the eleventh year,

* Page 112.

† Gen. xv. 14.

‡ Ezek. xxx. 20, 21, 23. xxix. 15. xxx. 13.

‘ in the first month, in the seventh day of the month,
 ‘ that the word of the LORD came unto me, say-
 ‘ ing, Son of man, I have broken the arm of *Pha-
 ‘ raoh* king of *Egypt*; and lo, it shall not be bound
 ‘ up to be healed, to put a roller to bind it, to make
 ‘ it strong to hold the sword.—I will scatter the *E-
 ‘ gyptians* among the nations, and will disperse them
 ‘ through the countries.—*Egypt* shall be the basest
 ‘ of kingdoms, neither shall it exalt itself any more
 ‘ among the nations.—And there shall be no more
 ‘ a prince of the land of *Egypt*.’—Is not all this con-
 firmed by *ancient* history, and by the *present* state of
Africa? From the one we learn, that the *Egyptians*
 were subject, first to the *Persians*, next to the *Gre-
 cians*, then to the *Romans*; afterwards to the *Arabs*.
 And from the other it appears, that they *now* wear
 the *Turkish* yoke; are governed, not by a prince of
 their own, but by the *Grand Signior* and his *Ba-
 shaws*.

Nay, let any person look round upon *all* the
 countries peopled by the progeny of *Ham*; and I
 am much mistaken, if he does not find them, what
 the psalmist describes, *dark places of the earth, and
 full of the habitations of cruelty*; * the dens of *ro-
 pine*, and the dungeons of *ignorance*; where *slavery*
 drags the chain, and *tyranny* lifts the scourge.—In-
 somuch, that we need not scruple to say, in the em-
 phatical words of *Joshua*, *Not one thing has failed of
 all the good, or the evil things, which the LORD
 spake by the mouth of Noah, concerning each of his
 sons respectively. All are come to pass, not one thing
 has failed.* †

This calls upon me to clear up another part of
 the prediction;—the blessing pronounced upon *Shem*,
 and the enlargement promised to *Japheth*: which

* Psalm lxxiv. 20.

† Josh. xxiii. 14.

will afford a new argument, to maintain the authenticity of the passage, and assert its divine inspiration.

I said, the blessing *pronounced upon*. Because I would not translate the words, *Blessed be the LORD GOD of Shem*; but *Blessed of the LORD GOD is Shem*. This will put a *striking contrast* between the doom of the irreligious scoffer, and the reward of filial piety: this is what we *naturally expect* from a GOD, who is not unrighteous to forget his people, and their labours of love: this sense the original language will very commodiously bear, * and the event seems to *require*. For how manifestly, how eminently, was this benedictive sentence fulfilled! since, in the posterity of *Shem*, the church of GOD was established, and his true worship propagated. From him, the Redeemer of mankind, that *blessing of blessings*, according to the flesh, sprung.

The great enlargement of *Japheth's* territories, is no less certain, and no less remarkable. He had, for his possession, the isles of the sea westward, and the fine extensive countries near them; *Spain, Italy, Greece, Asia the Less*, all *Europe*, and the vast regions towards the north; which anciently the *Scythians*, now the *Tartars* inhabit; from whom the *Americans*, the people of the new world, seem to be derived.—By *Japheth's dwelling in the tents of Shem*, is meant the conversion of the *European Gentiles* to the gospel of CHRIST: who, through a long progression of years, were *aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope of eternal life, and without any saving knowledge of GOD in the world*: † but were, in

* Gen. ix. 26. כִּדְ רַחוּם אֱלֹהֵי שֵׁם—words of the very same import, in the very same construction, are thus rendered by our translators, Deut. xxxiii. 12. and will hardly admit of any other interpretation; וְהָיָה אֲדָמוֹ מְבֹרָכָה Blessed OF the LORD, &c.

† Eph. ii. 12.

due time, persuaded to embrace the true faith, were made (as the apostle elegantly speaks, and in a strain perfectly corresponding with the language of our prophecy) *fellow-citizens with the saints, and of the household of GOD.* * An event, altogether as undeniable, as it is important, delightful, and glorious.

Upon the whole, I cannot but think that his Lordship has planted his battery, and played his artillery, if not like an unskilful, at least like an unsuccessful engineer. He has *planted his battery* against a place, too well fortified to admit of any impression, and that must infallibly triumph over every assault. He has so *played his artillery*, that it recoils upon himself, and crushes his own design.—And this, I apprehend, will always be the issue, when men, even of the *finest genius*, and most *improved capacities*, presume to attack the scriptures of eternal truth.

This very passage, instead of *depreciating*, unspeakably *ennobles*, the divine writings. It shews, that they bear the stamp—of that *all-over-ruling* power, which purposes, and none shall disannul it;—of that *all-comprehending* knowledge, which discerns events, long, long before they come into existence.—And let any unprejudiced reader judge, what degree of esteem those books may fairly challenge, whose least considerable, or, in his Lordship's opinion, *most obnoxious* parts, have such a *depth*, and such a *dignity* of wisdom! such as will be admired and revered, so long as *historic* truth has any credit, or *commercial* intelligence any being.

Shall I trespass upon your Ladyship's patience?

* Eph. ii. 9.

little farther?—The penmen of the *Old Testament* carry all the marks of the most *disinterested* and *undesigned* sincerity. They record the *failings* of their favourite and most illustrious heroes, without concealing the *punishment* inflicted on such miscarriages.—The uniform *tendency* of their narratives and observations, is, to promote a religion the most *pure*, the most *benevolent*, the most *elevated* imaginable; as remote from all selfish aims, and every low art of collusion, as the heavens are higher than the earth.

—They were men singularly *qualified* for their work; being either *eye-witnesses* of the facts they relate, or else *cotemporaries* with the persons they describe, or still more remarkably distinguished, by their ability to work *miracles*, and their insight into *futurity*.—As to the facts related, some of them had anniversary *solemnities*, on which they were commemorated: some of them had significant *ceremonies*, by which they were represented. They were *publicly read* in the synagogues, and *universally known* through the nation. It was a duty of religion, to talk of them by day, to *meditate* on them by night, and diligently to *instruct* the children in them. And were not these circumstances a security, an *inviolable* security against any attempt to corrupt, to innovate, or alter?—So that their writings appear with every character, both *internal* and *external*, of genuine truth; and with the most unquestionable *credentials*, from the GOD of power, and GOD of wisdom. * Consequently, they have a credibility of

* Another very extraordinary peculiarity in these writings, and, to me at least, an undoubted proof, that their authors were divinely inspired, is, their *perfect agreement* and *entire consistency* throughout.—Though they were composed by *different* men, placed in very *different* stations of life, and flourishing in very *distant* ages of the world; yet they are as consonant and harmonious, as if they had all been penned by the *same* hand. Any thing equal to this I never saw, never heard of, and I believe the most inveterate or most sagacious adversaries of the *Old Testament* will not attempt to produce a parallel.

their own; sufficient both to claim, and to support, the faith of an ancient *Jew*; such as must command the assent of every *rational* and *honest* inquirer, even before the Christian dispensation took place.

If my Lord had duly adverted to these considerations, surely he would have expunged that *bold* and *rash* assertion, "Without Christianity we have no obligation to believe the *Old Testament*." *—Surely he would never have left behind him, that *unwarrantable* and *injurious* insinuation, that the *Hebrew* original deserves no better credit, than the fabulous story † of the *Septuagint* translation;—nor have found any reason to "protest, that he knew of no rule to go by," ‡ (in settling the degree of assent due to the several parts of the *Old Testament*) but the *fanciful distinction* which has already been examined.—He would rather have found reason to adopt and subscribe *Agur's* confession of faith; a man, who was famous in his own, who will be famous in every generation, and for this, among other most judicious maxims, *EVERY word of GOD is pure*. || 'Tis *all gold, fine gold*, without any the least alloy.

For my own part, I freely acknowledge to your Ladyship, that I value the sacred history (even exclusive of its connection with the transcendent glories of CHRIST, and the unspeakable benefits of redemption) on the very same principles, which in-

* Page 94.

† The story is told, page 86. The insinuation is made, in a prolix, confused, and obscure paragraph, page 87.

‡ Page 100.

|| Prov. xxx. 5. St. Peter bears much the same testimony to the whole order of scriptural writings. With regard to their use, he calls them *milk*; because nothing is so well adapted to nourish our faith and our holiness. With regard to their quality, he styles them *αδολον sincere*, unadulterated, pure; without any mixture of falsehood, or any tincture of folly. 1 Pet. ii. 2.

cline our connoisseurs to value those celebrated *antiquities* they call medals *singular*; because it is supposed, there is but *one* of the sort extant.—Considering the *private* interests, and *personal* attachments, which are so apt to bias the human mind; considering the *imperfect* information, and *ignorance* of causes, to which all other writers are unavoidably subject; I cannot but conclude, that the sacred history is, in point of strict, precise, universal veracity, *SINGULAR*. There is none other besides this, no, not one in the whole world, that is free from *all* the false colourings of prejudice; clouded with *no* mixture of uncertainty; most *minutely* true; and to be depended on, in *every* particular. The sacred history is not only seated on the *throne* of truth, but, in *these* respects, possesses it *without a rival*.

Lord Bolingbroke is fond of *Davila*; * because *Davila* discovers the *hidden springs* of action, and traces up almost every enterprize to its source. †—Is this so valuable a qualification in the *Italian*? How then should we admire the *inspired* historians, who disclose to us, not the secret measures of a court, but the *unsearchable counsels* of heaven; not the little motives that actuate the politician, but the *deep designs* of the universal Sovereign; and all this, not from precarious surmise, but with the *fullest assurance*? An excellency! to which no other narrative on earth can lay any claim.

The scriptures throw light upon the most memorable transactions that have passed in the *Heathen*

* He wrote a history of the civil wars of *France*, in fifteen books; containing all that was remarkable, from the death of *Henry II.* in 1559, to the peace of *Vervins* in 1598. It was originally written in *Italian*, and translated into *French* by *J. Boivin*. *Collier's Hist. Dict.*

† Page 167.

world, and are recorded by the *classic authors*.—When the *Affyrian* monarch subdues kingdoms, and ravages nations, we are apt to think, he is only gratifying his insatiable ambition. But the scripture assures us, that he was ‘the staff in JEHO. ‘VAH’S hand, and the rod of his indignation;’ * an instrument made use of by the King of kings, to execute his righteous vengeance.—When *Cyrus* is habituated to all the noble exercises, educated in all the fine accomplishments that form the gallant prince, and constitute the complete general; *Xenophon* sees nothing more than the exertion of human policy. But *Isaiah* beholds the all-superintending arm of the LORD, girding † this hero, and preparing him for the deliverance of his people.—So that the scripture-history is *itself* the grandest and most useful; while its *intercurrent* observations are a key to open the most celebrated affairs, which give weight and estimation to other annals.

The grandest and most useful.—This will appear to be more than a bare assertion, if we recollect, that here is a display of that great *Messiah*, who is ‘the ‘hope of Israel,’ ‡ and ‘the desire of all nations;’ || a display of him, in his mysterious incarnation, his wonderful person, and all the gracious, the benign majesty of his mediatorial offices. From the original promise made to our first parents, through all its progressive evolutions, till he arises in the *New Testament*, ‘as the only-begotten of the Father,’ ||| with a lustre and dignity suitable to so divine a personage.—Which is an event of such incomparable *condescension, magnificence, and grace*, that all the

* Isa. x. 5.

† Isa. xlv. 5. *I have girded thee though thou hast not known me.* *Xenophon’s* *Κυρι Πασδρια*, though written with quite a different view, is a very fine, and perhaps the very best comment on *Isaiah’s* beautiful and expressive phrase, *πικρ*

‡ Acts xxviii. 20.

|| Hag. ii. 7.

||| John i. 14.

prophets bear witness to it, * and the 'very angels
'desire to look into it.' †

How then must your Ladyship be surpris'd; to see
Lord *Bolingbroke* undertaking to assign the *principal*
scope of the *Mosaic* † history (the former part of
it at least) and not *enlarging*, not *dwelling upon*,
no, nor so much as *mentioning* the *Redeemer*: That
all-glorious, all-important REDEEMER, who is the
sum and substance of the whole scriptures; the *Al-*
pha and *Omega* in all the revelations of GOD:—of
whom *Moses* || wrote, and whose day *Abraham*
saw: |||—whose righteousness was preached by
Noah, †† and his final advent foretold by *Enoch*: ††
—whose merits apprehended by faith, were the re-
commendation of *Abel's* sacrifice; ** and the con-
solation of *Adam*, = under the loss of immortality,
and expulsion from paradise:—from whom many,
if not all, the *antediluvian* patriarchs borrow their
honours, and stand upon everlasting record, chiefly
as being in the number of *his* progenitors.—This
capital omission is (to use his Lordship's own lan-
guage) "a manifest abuse of *sacred* history, and
"quite inexcuseable in a writer, who knew, or
"should have known," ++ that in its *most early*, as
well as in its *later* periods, it invariably testifies of
CHRIST. +

Thus to undertake, and *thus* to execute, is as if
some *pretender* to *anatomy* should engage to explain
the nature of animal motion, and say not a word

* Acts x. 43.

|| John v. 46.

† 1 Pet. i. 12.

||| John viii. 56.

† Page 109.

†† 2 Pet. ii. 5. It can hardly be doubred, but *Noah* preach-
ed the very same righteousness, of which he himself was an
heir; and *that*, we are assured, was the righteousness of faith,
Heb. xi. 7.

†† Jude 14.

++ Page 178.

** Heb. xi. 4.

+ John v. 39.

= Gen. iii. 15.

concerning the nerves, the muscles, the heart; or, as if some *smatterer* in *Geography* should offer to exhibit a complete map of our country, and leave entirely out of his plan, the cities, the towns, and the rivers.—Yet this is not the *only* incident, on which my Lord, however critical in profane literature, discovers himself to have been very *remiss* in the study, at least very *superficial* in the knowledge of his Bible.

From which hint I would take occasion to entreat, and with the most affectionate earnestness, all that are inclined to dispute against this divine book, first to make themselves *thoroughly acquainted* with it.—And would they once set about the momentous work, with a candid, upright, and impartial mind; free from the *jaundice* of prejudices; not *blinded* with the fumes of self-conceit; nor *intoxicated* with the cup of vitious pleasure: if they would *thus* examine the inspired volumes, they would soon perceive such a *lovely constellation* of truth, of wisdom, and of grace, shining forth from every page, as must turn their *disesteem* into *admiration*, and their *aversion* into *delight*.

But if they bring with them a fondness for fame, a haughty self-sufficiency of spirit, or an ignoble attachment to sensual gratifications; if they are determined to cherish, and will on no consideration divorce, these *seducers* of the *heart*, and *perversers* of the *judgement*; we cannot wonder, that the scriptures should appear to *them*, with much the same aspect, as the miraculous cloud appeared to the *Egyptians*; which threw darkness on their paths, and shed horror on their souls, even while it gave light to the steps, and alacrity to the hopes, of the *Israelites*. *—In this case, we may assign a *reason* for their *opposition*, from the unhappy circumstances re-

* Exod. xiv. 20. *It was a cloud and darkness to them, but it gave light by night to these.*

corded of *Ishmael*: * Their hand, their tongue, their pen, is against the word of GOD; *because* the word of GOD is against them, their tempers, and their ways.

In the sacred narrations, we behold 'the arm of the LORD revealed.'—Other historians only *guess* at the interposition of an *avenging*, or *propitious* GOD. And though conjectures of this kind occur but very rarely in their works; they are frequently censured, as a *presumptuous* intrusion upon the *arcana* of heaven.—But the penmen of scripture, with *unerring* certainty declare, 'This is the Lord's doing;' a stroke from the sword of his justice, † or a reward from the riches of his goodness. ‡

Here we perceive, as in the brightest mirror, what practices he *favours*, and what methods he *opposes*; what courses are attended with his *blessing*, and what behaviour provokes his *displeasure*.—These records set before us the most *striking exemplifications*, both of the divine threatenings, and of the

* Gen. xvi. 12. *His hand will be against every man, and every man's hand against him.*

† See 2 Chron. x. 15.—xv. 6.—xxv. 20.—xxviii. 5, 6.—xxix. 8, 9.

‡ See 2 Chron. xii. 7.—xiii. 15, 16, 18.—xiv. 6, 12.—xxvi. 5.—xxvii. 6.—I refer to the *Chronicles*, rather than to the other parts of sacred history, in order to create a *higher esteem* for these excellent memoirs. Many people, I believe, are *contentedly* ignorant of the *Chronicles*; because some of the first chapters consist of *Hebrew* names, which are *forbidding*, and of genealogical tables, which are *useless* to the generality of readers.—But, notwithstanding their unpromising introduction, they contain the most *memorable* and *momentous* occurrences. They are interspersed with the most *weighty* and *edifying* remarks. They are worthy of our *repeated* perusal, and will amply repay the most *careful* attention.—I would compare them to some noble *mine*, whose surface is barren, and seems to include nothing valuable. But, as you penetrate the soil, the treasure opens. The deeper you go, the more riches you find. And, instead of regretting the little toil of application, you are only grieved, that you undertook the gainful search no sooner.

divine promises; demonstrating, from repeated experience, that the former are more than vain menaces; the latter are far from alluring fallacies. By which means, they are admirably well adapted, to inculcate those fundamental lessons of practical religion;—a continual *advertence* to GOD;—a believing *dependence* on GOD;—and an habitual expectation of *success* in our schemes, not *merely* from any address or industry of our own, but from the all-powerful *benediction* of GOD:—which are, of all other precepts, perhaps, the most salutary and beneficial to mankind.

My remarks would be immoderately prolix, were they to enumerate *all* the perfections of sacred history. I shall content myself with wishing, that your Ladyship may esteem, may reverence, may love the *whole* book of GOD,—*only* in proportion to its worth. Then, I am persuaded, it will have your *highest* esteem, your *profoudest* reverence, and most *devoted* love.

Before I conclude, give me leave, Madam, to make *one request*: which I make, under a sense of my various obligations to your Ladyship, with all the engaging acts of your condescension and generosity, full in my view. It ought therefore to be, and it really is, *expressive* of the most *unfeigned* thankfulness for your favours, and of the *truest* zeal for your happiness. It is this,—That you would carry on a *daily* intercourse, and cultivate a holy, an *intimate* familiarity, with the inspired writers, and their inestimable volumes.—Read them. Recollect them. Weigh them.—Contemplate them in their magnificent *whole*, in their beautiful *parts*, and their harmonious connections.

I should be afraid to recommend, in this zealous manner, and to this assiduous perusal, the *most* cor-

rect compositions, that ever proceeded from a *human* pen. But here I am under no apprehension of your exhausting the mine, and complaining of *emptiness*; under no apprehension, lest the entertainment should *flatten* upon your taste, and create *disgust*. The more we search those store-houses of wisdom, the better we understand those oracles of truth, the more they will *approve* themselves to our judgement, and become *dearer*, still *dearer* to our *affections*.—The pages of scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display *new* beauties, and present us with *higher* attractives.—Nay, the very attempts of an adversary to *blacken* the scriptures, serve only to *increase* their *lustre*. For my part, I never should have seen the prediction of *Noah rising*, with such perspicuity, propriety, and glory, to observation, had not Lord *Bolingbroke* made an effort to *overwhelm* it with objections, and *sunk* * it into discredit.

Above all, may we bring to this best of studies, an *humble mind*, a mind deeply sensible of its own *ignorance* and *weakness*; yet frequently and cheerfully lifted up to GOD, for his enlightening and animating Spirit: that, by his blessed influences, our ‘understandings may be opened to understand the scriptures,’ † and our ‘hearts opened to receive them:’ ‡ to understand them, in all the *fulness* of

* An allusion to the *motto*, in the title page,

Menses profundo, pulchrior evenit.

and expressive of its meaning.

† Luke xxiv. 45.

‡ Acts xvi. 14. Such is the *darkness*, such the *depravity* of our minds, that they will not, they cannot, be made *wise unto salvation*, even from the scriptures themselves, without the *powerful* agency of the blessed Spirit. Unless *his* influences *enlighten* our understandings; and *apply* the doctrines, when understood,

their heavenly meaning; to receive them, in all the force of their transforming power.—That, reading the *threatenings*, we may tremble * at the awful word, and acknowledge ourselves justly liable to those terrible judgements; but at the same time believe, that ‘CHRIST has delivered us from the curse of the law, being made a curse for us:’ †—That, reading the *promises*, we may confess ourselves unworthy of an interest in such unspeakable blessings; yet rest assured, that ‘all the promises of GOD are yea and amen in CHRIST JESUS;’ ‡ are our unquestionable portion, thro’ his merits and atonement; and will certainly be fulfilled, thro’ his intercession and faithfulness.—Reading the *precepts*, let us rejoice in the belief, that our Saviour, *obedient* unto death, has fulfilled them *perfectly* for our justification; that our Saviour, *exalted* unto heaven, has engaged to ‘put his Spirit within us’ for our sanctification; ‘causing us to walk in his statutes, and to keep his judgements, and do them.’ ||—Contemplating the various *examples*, may we use some of them, as *admonitory* sea-marks, to avoid the rocks of sin; use others, as a *conducting* clue, to guide our feet into the way of peace; use all, as so many *incitements*, to awaken our circumspection, or quicken our diligence, in ‘making our calling and election sure.’

Then we shall have *another proof*, that the original of these holy books is not from man, but from

to our hearts; we shall be, even with the word of *light* and *life* in our hands, somewhat like *blind Bartimeus*, sitting amidst the beams of day; or, like the *withered arm*, with invaluable treasures before it. This, I think, experience must acknowledge; this, I am very certain, the texts referred to, in concert with many others, *evince*.

* See Ezra x. 3.—2 Chron. xxxiv. 27.; where it might not be amiss, to compare the temper of true *believers*, and the behaviour of an illustrious *king*, with the spirit that runs through his *Lordship’s* performance.

† Gal. iii. 13.

|| Ezek. xxxvi. 27.

‡ 2 Cor. i. 20.

the LORD JEHOVAH: a proof, which some people may explode, as imaginary or enthusiastical, but is really of the *utmost solidity*, and of the *last importance*: which, though by no means independent on, much less exclusive of, other evidences, is, nevertheless, to each individual person, incomparably more valuable than any, or every other attestation. We shall HAVE THE WITNESSES IN OURSELVES.* We shall experience, on our own souls, the happy energy of the *scriptures*. They will be the *instrument* of working such a *lively faith* in CHRIST, such an *ardent love* of GOD, such a *cordial benevolence* for our fellow creatures, † as cannot fail to *exalt* our desires, *refine* our affections, and *dignify* our tempers;—such as will administer *comfort* under affliction, and impart an *additional* relish to prosperity;—such as will teach us to order our conversation right, amidst all the snares, all the labyrinths of *time*; and gradually train us up for the pure bliss, and consummate enjoyments of *eternity*.

May THIS proof, Madam, be written on your heart,—written in *bright* and *indelible* characters,—written by the finger of the *living* GOD!—Then, I am assured, every attempt to stagger your belief, or withdraw your veneration from THE BIBLE, will

* 1 John v. 10.

† This is what his Lordship means, or ought to mean, when he speaks of “the proper force of religion; that force which subdues the mind, and awes the conscience by conviction,” page 182. And I am well assured, whatever he may surmise to the contrary, that *this voucher* to the real inspiration of the *scriptures*, and divine original of Christianity, “*is not wanting*.” I say, I durst venture to engage, that it *never will be wanting* to any person, who seeks it with due attention, and becoming diligence; and neither forgets nor neglects those necessary preparatives, prescribed by the great Master of the Christian school:—The one comprehended in this maxim, *If any man will do his will, he shall know of the doctrine, whether it be of GOD.* . John vii. 17. The other delivered in the following direction, . *If any of you lack wisdom, let him ask of GOD, who giveth to all men liberally, and upbraideth not, and it shall be given him.* James i. 5.

be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather. This is not only the *sincere wish*, but, so long as religion and gratitude have any place in my breast, it will also be the *earnest prayer* of

YOUR LORDSHIP'S

much obliged,

APRIL 22,

and most obedient

1752.

humble servant,

JAMES HERVEY.

P O S T S C R I P T.

I have taken no notice of his Lordship's animadversions, relating to the genuineness of the *gospel-history*: because this would be entering upon a new field, which I leave *open* and *untouched*, for some more able defender of that invaluable depositum.—Not that I apprehend, there is any thing very formidable in the attack. But I think it would be serviceable, as I am persuaded it is easy, to shew the *weakness* and *unreasonableness* of those arguments, which men of superior abilities are obliged to take up with, when they list themselves under the banner of scepticism or infidelity.—It would also be a piece of public justice, to inquire into the *sincerity*, *probity*, and *consistency* of those writers; who, in some places, lay a mighty *stress* upon the authority of the *New Testament* (page 94) in others, endeavour to *subvert* the very foundation of its credibility (page 177).



CONSIDERATIONS

ON THE

PREVAILING CUSTOM

OF

VISITING ON SUNDAYS.

THE sentiments here offered against the prevailing custom of profaning the Sabbath, will probably be a satisfaction to every serious reader, and be productive of much good; especially as it is in every body's power to reform one, and as then his own conduct will be a tacit reproof to his acquaintance, who may probably, through his example, be induced to weigh these proceedings attentively, and no longer follow a multitude to do evil. It is certainly a matter of importance to inquire, whether Sunday-visits are justifiable upon the principles of scripture and of reason? as the conscientious observation of the Sabbath has of late years been so much disregarded; and as it is now become the principal day of visiting among persons of all ranks. The chief advocates for the continuance of such a practice should, methinks, defend it publicly, that their arguments may be properly examined, if (in their opinion) such a custom can admit of

any rational defence. And those who are sufficiently convinced by what is here advanced, should resolve to discontinue Sunday-visits themselves, and discountenance them in others, as far as they can consist with decency and prudence.—That the number of such well-disposed persons may be daily increasing, is undoubtedly the hearty wish of every one who is sincerely desirous of promoting the glory of GOD, and the good of mankind.

Qu. *Whether it be right for* TRULY-SERIOUS *Persons to visit on Sundays?*

THE persons here mentioned, are the *truly-serious*. As to many people, it matters not whether they are at home or abroad: GOD is not in all their thoughts; they have no concern for their eternal welfare; they therefore are, in every place, altogether and alike unprofitable.

But when we begin to discern the things that are excellent; when we sincerely desire to ‘obtain salvation, with eternal glory, by JESUS CHRIST;’ then, whether it be proper to fall into the prevailing custom of visiting on *Sundays*? is the question.

Were our companions religious, and was our conversation edifying, I should make no scruple to give my voice in the affirmative. Every parlour would then be a little sanctuary; would echo back the exhortations, and second the designs of the pulpit; and we might truly say, ‘It is good for us to be here.’

But, alas! where do we find such company? when do we hear such conversation? The general conversation is all impertinence; not so much as seasoned with a spice of religion. ‘They talk of vanity every one with his neighbour,’ Psal. xii. 2. For which reason, I cannot think it safe or expedient, allowable or innocent, HABITUALLY to visit on *Sundays*.

It is inconsistent with the best example. 'I was in the Spirit on the LORD'S day,' says St. John. I was filled with the communications of the HOLY SPIRIT, giving me clear views of CHRIST, bright hopes of glory, and shedding abroad the love of GOD in my heart. But is this compatible with the idle, trifling, insignificant chat, which ingrosses our ordinary visits?

OBJECTION I. Will it be said, the apostle's was a *peculiar* case? I answer, It was a *peculiarly-happy* case. And will a prudent Christian relinquish the prospect of such unspeakable happiness, for the most empty and delusive amusements? But, I believe, it was *not peculiar* to the apostle; rather the common privilege of all believers; written as a pattern for their practice, and to be the plan of their expectations.

It is contrary to the divine prohibition. The negative law, relating to the Sabbath, is, 'not doing thy own ways, not finding thy own pleasure, not speaking thy own words,' Isa. lviii. 13.—'Not doing thy own ways;' abstaining from secular business, and all worldly pursuits.—'Not finding thy own pleasure;' renouncing all those recreations and amusements, which may tend to gratify thy taste, not to glorify thy almighty LORD.—'Not speaking thy own words;' conversing on spiritual, sublime, and heavenly subjects; not on low, earthly, temporal matters, which, having no reference to the Creator's honour, are therefore called 'thy own.' However some people may act, or whatever they may think, this is the express and unalterable law established by the GOD of heaven. Whether it be possible to mingle in a modish company, and obey this law, let those judge who are acquainted with the world.

It breaks the divine command. The positive law, relating to the Sabbath, is, 'Remember the Sabbath-day, to keep it holy.' REMEMBER, take *particular*

notice of **THIS** injunction. It is a duty greatly to be regarded, and most conscientiously to be observed. Upon the due observance of this, our disposition and ability to observe the other precepts, in good measure, depends. 'Keep it holy;' devote it to holy purposes; spend it in holy exercises; and not barely an hour or two; not barely the intervals of private and public devotion; but the day, the Sabbath-day, the whole day. Neither will the whole day be too long, if we make conscience of discharging the several duties of religion, reading and meditation; prayer and praise; teaching our children, and instructing our domestics; examining our hearts, and taking heed to our ways. All these offices, if properly performed, will leave very little, rather no time for unnecessary elopements. And shall we huddle over all these important offices, or totally neglect some of them, only to indulge ourselves in the most unprofitable levities? at once doing an injury to our spiritual interests, and violating the divine precept.

I fear, it will be a kind of 'crucifying afresh our 'blessed Master,' Heb. vi. 6. This expression we have often read, but think ourselves free from the guilt implied in it, and indeed from the very likelihood of contracting it. But let us be reminded, that 'we 'crucify our **LORD** afresh,' when we give others occasion to conclude, that we have very little esteem for him, or gratitude to him; consequently, that he has little or no excellency, for which we or others should desire him. Now, what else can the world conclude, when they see us giving into the vanities of a licentious mode, on that very day, which is sacred to the commemoration of his resurrection? "Surely," might the children of this world say, "if these Christians had any real reverence for 'their **LORD**, they would shew it on 'his own' day. "They would either be retired to contemplate and

“adore him, or else come abroad to exalt and glorify him. But they come abroad to be as frothy in their talk, and as trifling in their temper, as forgetful of their SAVIOUR, and as regardless of his honour, as the most arrant worldling among us all.” To afford a handle for such reflections, is to wound the REDEEMER in the house of his friends.

It will ‘grieve the HOLY SPIRIT,’ Eph. iv. 30. Christians believe, that he is infinitely wise, all-gracious, and ever blessed; that he dwells in their hearts, and is the source of all their holiness and all their happiness. Therefore, we pray daily in our liturgy, ‘that the HOLY SPIRIT may not be taken from us.’ On *Sunday*, we commemorate the descent of this divine guest; and are, in a particular manner, to implore his presence, and cultivate his influences. But can this be done, by neglecting his express prohibition, and breaking his positive command? by disregarding the examples which he has set before us; and dishonouring that SAVIOUR whom he delights to magnify? Besides, dare any mortal presume to say in his heart, amidst a circle of our polite visitants, “I am now acting in a manner becoming my relation to the eternal SPIRIT. These sentiments and this discourse are suitable to his dignity, wisdom, and glory; a proper method of celebrating and honouring the day of his miraculous mission?”

Should any one ask, “What is meant by grieving the HOLY SPIRIT?” It means offending his exalted Majesty, and causing him to act as men commonly act, when they are grieved and displeased with any one; they withdraw from his company, and visit him no more. When *Samuel* was grieved for *Saul’s* misbehaviour, it is written, ‘He came no more to see *Saul*.’ If the Almighty COMFORTER be provoked to deal thus with our

souls; alas! what a loss must we sustain! a loss, unspeakable, irreparable, eternal!

So that if this practice were not sinful, it must be *exceedingly detrimental*; and that, not in one only, but in various respects. Have we received spiritual good from the public ordinances? The admonition of heaven is, 'We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip,' Heb. ii. 1. By this practice, we not only suffer them to slip, but open as it were a leak for their immediate discharge. Have we been under edifying impressions from our private exercises? The unerring direction is, 'Quench not the Spirit.' Stifle not the serious desires which he has awakened. Allow them their full scope, till they are formed into gracious habits. By the practice under consideration, we pour water instead of oil upon the feeble flame. We extinguish what we should cherish. Is the heavenly seed sown in our breasts? These dissipating interviews are the ravenous birds, which follow the seedsman, and devour the grain: so that nothing takes root. No fruit of faith, of joy, or love, is produced.

Let me only add, that, on a dying-bed, the misimprovement of all our time will be most bitterly regretted. How much more the misimprovement of *those* hours, which GOD himself has hallowed, has set apart for the noblest purposes, and is wont to bless in an especial manner! "While others were seeking the pearl of great price, and gathering those treasures of wisdom and grace, which endure to everlasting life; I, alas! was squandering away the precious opportunities in very vanity." To see the curtain of time dropping, to see a vast eternity opening before us, and to have such reflections haunting our conscience; this will cause misery not to be expressed, create anguish not to be conceived.

OBJECTION II. Will it be said, in answer to these considerations, "That company, even trifling company, is a relaxation. We return to the instruction of our families, and to our evening-devotion with fresh alacrity, being sick of these triflers?" A strange argument! It should rather be reversed. The objectors might truly say. Being sick of religion and its services, we want such triflers to afford us some relief. The sincere servant of CHRIST would find no recreation, but feel grief of heart, in such interviews. It must be a real affliction to observe his divine LORD absolutely disregarded; disregarded on the day peculiarly devoted to his honour; every vanity now preferred before him, as *Barabbas* the robber was formerly. The true refreshment for our souls consists in having our faith increased, our hope elevated, and our views of heaven enlarged; in contemplating the infinite perfection and glory of our Redeemer; the infinite grandeur and fulness of his propitiation; and our complete, I might have said, our infinite security from wrath and vengeance, by being interested in his merits.

OBJECTION III. "*Sunday* is the best part of our time for this purpose; business is suspended; every body is ready dressed; all circumstances invite." Is it the best part of our time? Then let it be devoted to the best of beings. Who is more worthy of our choicest thoughts, affections, hours, than that divinely-compassionate Saviour, who offered himself, in the very prime of his life, a bleeding victim for our sins, that his sacrifice might have every recommending circumstance, which could render it acceptable to GOD, and available for man?

OBJECTION IV. "It is the universal custom. To discontinue it, would render us unfashionable." And cannot you bear to be a little un-

fashionable for his sake, who was despised and rejected, who humbled himself to death, even the death of the cross, for your sake? Is it the universal custom? *Then* custom is the idol, which we are called to renounce. I must say of custom, in this case, as *Elijah* said of *Baal*; If custom be GOD, follow its dictates; but if JEHOVAH be GOD, observe his precepts. It is written in the scriptures, Rom. xii. 2. 'Be not conformed to this world.' To what does this prohibition relate? To such ungodly customs, no doubt. No battery of cannon was ever pointed more directly against a citadel to be demolished, than this text against such customs. In indifferent matters, let the Christian avoid singularity; let him dress somewhat like his neighbours; let him make an appearance suitable to his station; but let him 'not follow a multitude to' profane the Sabbath, or to 'do' any 'evil.' *HERE* religious persons should, by all means, be *singular*; should distinguish themselves by a *becoming* zeal for their GOD; should set an example, and shine as lights, in the midst of a crooked and perverse generation: otherwise they may do, not themselves only, but others also, incredible harm.

OBJECTION V. Some perhaps may start, and reply, "If these things are so, to what a degree of sinful negligence is even the Christian world arrived!"—With regard to the world *called* Christian, this is too true. And no measure of sorrow can be sufficient to bewail the deplorable degeneracy. Negligence, or rather obstinacy, in this *capital* instance, is a melancholy indication of no less disobedience in *other* respects.

OBJECTION VI. "This will be irksome, will render our religion a burden." I hope, no one that pretends to seriousness will offer to make this objection. The sinners in *Zion* made it. For which reason they are branded, and by the divine SPIRIT

himself, with infamy that shall never be blotted out: 'O! what a weariness is it! when will the Sabbath,' and its irksome solemnities, 'be gone?' Mal. i. 13. and Amos viii. 5. This discovers a heart alienated from GOD, that has not tasted the good word of grace, and favours not the things which be of CHRIST. Otherwise, such would be the language, 'One day, thus employed, is better than a thousand,' Psalm lxxxiv. 10. Is it tedious and burdensome to pass a *single* day in devout exercises? How then shall we pass, how shall we endure *the* ages of eternity! since we are assured, that those happy beings, who stand around the throne, clothed with white robes, serve their GOD day and night, for ever and ever, in his temple. In the regions of immortality, they find a heaven; because there they have a never-ceasing and eternal communion with GOD; because there they have an uninterrupted and everlasting Sabbath.

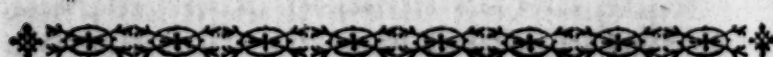
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T R E A T I S E
O N T H E
R E L I G I O U S E D U C A T I O N
O F
D A U G H T E R S.

P R O V. xxii. 6.

*Train up a child in the way she should go; and when
she is old, she will not depart from it.*

A D V E R T I S E M E N T.

AS this little treatise was intended for the press by Mr. HERVEY, he had transcribed it from his short-hand copy.—The candid reader will, however, make the proper allowances for a posthumous piece, which would undoubtedly have appeared less defective, had it been revised by the ingenious AUTHOR.



A

T R E A T I S E

O N T H E

R E L I G I O U S E D U C A T I O N

O F

D A U G H T E R S.

IT has long been a prevailing report, that, among persons of education and distinction, true religion is very rare. This, I would hope, is an invidious rumour, rather than a true representation of the case. May it not be an artifice of the grand enemy, calculated to bring the best and noblest of causes into disrepute; as though politeness and piety were inconsistent; as though grace and good-breeding were irreconcilable?—Is then the faith of **CHRIST** quite fatal to refined manners, as the rod of *Moses* was to the counterfeit miracles of the magicians? No: it is rather like the influence of the sanctuary on the rod of *Aaron*; which, while it remained at a distance from the tabernacle, was a dry, sapless, and barren stick; but, when deposited before the ark, was quickened into vegetable light, was adorned with a milk-white bloom, and enriched with full-grown fruit; or, as the sacred historian expresses this surprising fact, ‘It brought forth buds, and bloomed blossoms, and yielded almonds.’ Numb. xvii. 8.

I find upon the list of saints, the most renowned kings, and victorious generals; the ablest politicians, and the greatest philosophers: men that have bid the sun stand still, and prolong the departing day;

have laid an embargo upon darkness, and protracted the shades of night; have commanded the ground to cleave asunder, and transmit their presumptuous foes to a strange and inevitable destruction; have divided the impetuous waves, and led their followers to safety and to conquest, through the depths of the sea: men who have walked in the burning fiery furnace, as under the shelter of an embowering arbour; and sat in the lion's den, amidst a herd of hungry monsters, with as much serenity, and as much security, as amidst a circle of bosom-friends.

I myself have known various persons, admired for their accomplished behaviour, and revered for their exalted station, who have thought it their highest honour to be servants of JESUS CHRIST. My excellent friend *Camillus*, at whose house I now reside, is one of the number. I cannot refrain from giving a portrait of *Camillus*; or rather, of a few of his most distinguishing features: for, to paint him in full proportion, as he daily appears, in all the mild, the benign majesty of domestic authority,—parental government,—and Christian zeal; to do this, would require a much abler hand than mine.

Camillus, not long ago, entertained in his house a young clergyman, who was always treated with a respect suitable to the dignity of his office, and the piety of his behaviour. Having lately presented the worthy ecclesiastic to a living, and always requiring residence on the benefice, he is now destitute of a chaplain. Remembering, however, that all Christians are spiritual priests; he thinks it no dishonour to have an immediate and personal audience with the King of heaven; nor acting at all out of character, to represent the wants of his household, with his own mouth, at the throne of grace.

Before supper is introduced, the evening-incense

ascends. This, rather than a later hour, is pitched upon, that the little congregation may join in the sacred service, with a lively devotion. After a plentiful meal, when the limbs are weary, people, even though kneeling, and in the presence of God, are more inclined to nod than to pour out their souls; are very, very apt to mistake the cushion for a pillow.—No servant is allowed to be absent; one only excepted, whose presence in the kitchen is absolutely necessary. Acquainted with their master's resolution, they are careful so to manage their affairs, and dispatch their business, that no avoidable obstacle may intervene, to detain them from the stated worship.

When all are assembled, without either tumultuous disorder in their approach, or a slovenly negligence in their apparel, a chapter is read. *Camillus* makes the choice. He imagines, it is not so useful for his family, whose memories are weak, and their capacities scanty, to read the lesson for the day. He has, therefore, selected some of the most instructive and animating portions of scripture; and judges it adviseable to peruse these again and again, rather than to go regularly through the whole inspired writings.—The servants take it by turns to read; which improves them in the practice, and keeps them awake. If any of them discover a disposition to sleep, to him the office is sure to be assigned.

When the chapter is finished, *Camillus* singles out some one verse, of very weighty and edifying import; which, for the space of five or six minutes, he explains, applies, and affectionately urges upon their consciences.—This done, with great seriousness, and profound reverence, he offers up evening-prayers. His prayers consist of short sentences, and the whole is performed in a little time. Every part is pronounced with that deliberate slowness,

and solemn accent, which command attention, and create awe. He makes a very perceivable pause, at the close of each petition; that every one may have leisure to add, in silence, a hearty Amen; and to recollect the merits of that blessed Redeemer, which render every thanksgiving acceptable, and every supplication successful.

In the morning, before breakfast, the worship of the living God is renewed. At this juncture, *Camillus* omits the chapter; but requires one of his domestics to repeat the verse on which he enlarged the preceding night. None knows who shall be called to this task; therefore, every one is obliged to be properly prepared. He throws the substance of his exhortation into a few searching and interesting questions, which he addresses to one of his children or servants: for, in this respect, no difference is made. All are equally enjoined to remember; all are equally accountable for what they hear.— Sometimes he encourages those, whose answers shew, that they have given diligent heed to his instructions. Sometimes he puts on an air of severity, mixed with tenderness, and reproves the notoriously-negligent. Always he reinculcates the principal points; charging them to retain the doctrines in their memory, and revolve them in their thoughts, while they are pursuing their respective business.— These doctrines are the seed of faith; the root of godliness. Unless THESE be lodged in the mind, and operate on the heart, he never expects to have his domestics commence true believers, or real Christians. No more than the husbandman can reasonably expect a crop in harvest, without sowing his field; or the florist promise himself a blow of tulips, without planting his parterre.

I have given a glimpse of *Camillus*, at the head of his family; let me now shew my favourite in another attitude.—*Camillus* is convinced, that no trust

is of superior, or of equal importance, to the tuitionary cultivation * of an immortal soul. As Providence has blessed him with two fine daughters, their present and future happiness is the reigning object of his care. He has no interest so much at heart, as to give them a truly refined education; such as may render them an ornament and a blessing to society, while they pass the time of their sojourning here below; and may train them up for a state of everlasting bliss, when the world and its transitory scenes shall be no more.

Camillus never could persuade himself to admire the maxims of prudence, said to be gathered from the extravagant rant of our tragedies; and less is his esteem for those modest dispositions, which people pretend to imbibe from the luscious gallantries of comedy. For which reason, he has no impatient desire to secure for Miss *Mitiffa* and Miss *Serenna*, a place in the front-box.—However, as we are apt immoderately to covet what is absolutely forbidden, he has himself attended them, once or twice, to the theatrical entertainments, and public diversions; thinking it much the safest method, that their curiosity should be gratified under his own inspection; and hoping to make them sensible how much they endanger their virtue, who too often frequent them; how shamefully they debase their affections, who are passionately fond of them; and what mere phantoms they follow, who seek for satisfaction in such delusory delights.

They learn to dance, in order to acquire a genteel air, and a graceful demeanor; not to shine at

* *Sensere, quid mens rite, quid indoles
Nutrita faustis sub penetralibus
Posset.*

HOR.

The meaning of which in *English* is,

“What could be done we know, were we but led
“By bright example, and by virtue bred.”

a ball, or win the worthless admiration of fops.—He is content to have them unacquainted with the wild and romantic fables of Heathen poetry; nor is under any painful apprehensions of damping the sprightliness of their temper, though they have no taste for the chimerical adventures of our romances, and are strangers to the loose intrigues of our novels; being fully persuaded that there is as much sound sense, as smartness of thought, in that celebrated saying,

*Retire, and read your BIBLE, to be gay,
There truths abound of sovereign aid to peace! **

He has introduced them to the knowledge of history, and its instructive facts. They have a tolerable idea of the four universal monarchies, so eminent for their great events, and so circumstantially foretold in scripture. They have been led through the most remarkable transactions of our own country, and are pretty well acquainted with the present state of *Europe*. They have, all along, been taught to observe the wonderful revolutions of empires, and the adorable procedure of Providence: that they may discern how ‘the fashion of this world passeth away;’ † and how ‘happy are the people,’ how happy the persons, ‘who have the LORD for their GOD.’ They have been taught to observe the honourable success, that has usually attended the

* *Dr. Young’s eighth night thought.*

† 1 Cor. vii. 31. Not only the little projects and puny achievements of private persons; but the power of distinguished families; the policies of mighty states; the magnificence of the greatest kingdoms; all, all are in a state of perpetual fluctuation. They *fade away* (as the apostle most significantly describes the case) like the graceful and glossy aspect of some delicate flower, when the sun arises with a scorching heat, Jam. i. 11. They *pass away* (as the prophet still more emphatically speaks) like the chaff of the summer threshing floors, which the wind carries off on its wings, and the place thereof is known no more, Dan. ii. 34.

practice of integrity, guided by prudence; together with the scandal and ruin which have always pursued Folly in her senseless rambles, and dogged Vice to her horrid haunts: that they may see the rocks on which some have split, and avoid the destructive track; see the road, which has conducted others to the haven of happiness, and steer the same auspicious course.

They have been initiated in geography, and understand the several divisions of the globe; the extent of its principal kingdoms; and the manners of their various inhabitants. They will tell you the peculiar commodities which each climate produces: whence comes the tea, that furnishes their breakfast; and whence the sugar that renders it palatable: what mountains supply them with wines, and what islands send them their spices: in what groves the silk-worms spin the materials for their clothes; and what mines * supply them with the diamonds that sparkle in their ear-rings.—A screen, covered with a set of coloured maps, and a custom of referring from the public papers to those beautiful draughts, has rendered the acquisition of this knowledge a diversion rather than a task; has enticed them into a valuable branch of science, under the inviting disguise of amusement.—This serves to enlarge their apprehensions of things; gives them magnificent thoughts of the great Creator; and may help to suppress that silly self-admiration, which prompts so many pretty idols, to fancy themselves the only considerable creatures under heaven.

They spell to perfection; and have obtained this

* The best of the diamond mines are in the kingdom of *Golconda*, near to *MADRASS* (or *Fort St. George*, as it is frequently called, because the *East-India* company have so named the fort they have built, for the security of their important factory at *Madrafs*.)

art, by a sort of play, rather than by laborious application. Whenever they asked any little gratification, it has been their papa's custom to make them spell the word; which, if they performed aright, they seldom failed to succeed in their request.—They are mistresses of the needle; and the youngest, whose genius inclines that way, is expert in using the pencil. Music is their recreation, not their business. The eldest, to a skilful finger, adds a melodious and well-regulated voice. She often entertains me with singing an anthem to her harpsichord. Entertains, did I say? she really edifies me. These truly excellent performances exalt the desires, and compose the affections. They inspire such a serenity of delight, as leaves neither a sting in the conscience, nor a stain on the imagination. Methinks, they bring us a little antepast of heaven, and tune our souls for its harmonious joys.

Thoroughly versed in the most practical parts of arithmetic, they have each her week, wherein to be entrusted with the management of a sum of money. This they disburse, as circumstances require, for the smaller necessaries of the family. Of this they keep an exact accompt, and make a regular entry of each particular in their day-book.—Not long ago, a tenant of inferior rank came to *Camillus* with his rent. Instead of receiving it himself, he referred him to Miss *Serena*. You would have been delighted to observe the behaviour of our little landlady, on this occasion; the engaging condescension, with which she addressed the honest rustic; the tender good-nature, with which she inquired after my dame and the family at home; the ready dexterity with which she wrote and subscribed a proper receipt; and, above all, her amiable generosity, in returning half a crown, to buy a copy-book for his eldest son, “who,” he said, “was just going into joining-hand; but, he fear-

“ed, would never come to spell or write half so well as her ladyship.”

Though *Camillus* is careful to ground them sometimes in the rules of œconomy, he is equally careful to cultivate a spirit of discreet beneficence.—A few days ago, when my friend and his lady were abroad, Miss *Mitiffa* was informed of a poor woman in the parish, just brought to-bed, after a long and hard labour; who, being unhappily married to a sot of a fellow: was, at a time when the choicest comforts are scarcely sufficient, destitute of the meanest conveniencies. Upon hearing the calamitous case, she immediately dispatched a servant, with a crown from her weekly stock: part, to buy for the afflicted creature some present accommodations; and part, to defray the expences, at such a juncture, unavoidable: but gave a strict charge, that the whole should be employed for the relief of the distressed mother, and her helpless infant; none of it fingered or enjoyed by the worthless drone her husband. When *Camillus* returned, he was so pleased with this seasonable and well-judged charity, that, besides his commendation and caresses, he farther rewarded our considerate matron-like benefactress, by making her a present of *Clarissa*. * For he always contrives to make what tends to their improvement, the matter of their reward. If they have committed a fault, they are forbid the privilege of using their maps. If they have behaved in a becoming manner, their recompense is, not a piece of money, or a paper of sweet-meats, but some new instruction on the globe, some new lesson on the harpsichord, which may at once delight and improve them.

To prevent a haughty carriage, and to worm out

* A book admirably calculated to instruct and entertain, wrote by the celebrated Mr. RICHARDSON, in eight volumes.

all inordinate self-love, he teaches them to consider their neighbours, as members of the same universal family, and children of the same almighty Father. However poor in their circumstances, or mean in their aspect, they are the objects of GOD'S infinitely-tender regards;—of that GOD who has given his own Son to suffer death for their pardon, and has prepared a heaven of endless blifs for their final reception. For which reason, they should despise none, but honour all; should be as ready to do them good, as the hand is ready to soothe the eye when it smarts, or ease the head when it aches. —One afternoon, when he was going to treat them with an orange, he bid each of them bring a fine toy, lately received for a present. It was made in the shape of a knife; the handle of ivory, and inlaid with the gayest colours; the blade of glass, most dazzlingly bright, but without an edge. Cut the orange in two, said their papa. When they both tried with their pretty knives, and, to their no small mortification, both failed; he furnished them with another, of more ordinary appearance, but tolerably sharp. With this they easily pierced the rind, and came at the delicious juice. “Who now,” said *Camillus*, “would not prefer one such service-able, though plain utensil, to a hundred of those glittering, but worthless trifles? And you, my dear children, if you have no other recommendations, than a shewy person, and the trappings of dress; you will be as contemptible in your generation, as that insignificant bauble. But if it is the desire of your hearts, and the endeavour of your lives, to be extensively useful; you will gain, and what is better, you will deserve, respect; your names will be precious, and your memories blessed.”

With equal watchfulness, he discountenances all those acts of petulant barbarity, which children are

so apt to exercise on the reptile creation. He will allow no court of inquisition to be erected within his house; no, not upon the most despicable, or even the noxious animals. The very nuisances that are endued with life, he thinks should be dispatched, not with a lingering butchery, but with a merciful expedition.—To rend in pieces a poor fly, and feast their eyes with the mangled limbs, shivering and convulsed in the pangs of death; to impale a wretched insect on the needle or the bodkin; and, what is still more shocking, to take pleasure in hearing its passionate moan, and seeing its agonizing struggles; such practices he absolutely forbids, as insufferable violations of nature's law; such as tend to extinguish the soft emotions of pity, and inure the mind to a habit of inhumanity.—He often informs his lovely pupils, that every living creature is sensible of pain; that none can be abused in this cruel manner, without suffering very exquisite misery. To turn their torments into pastime, and make sport with their anguish, is a rigour more than tyrannical, worse than brutal; is the very reverse of that benign Providence, whose *tender mercies are over ALL his works*.

He proposes to give them a taste of *natural philosophy*, and to accommodate them with the best microscopes; that the use of *these* instruments, and a spice of *that* knowledge, may inspire them with an early admiration of nature's works, and with the deepest veneration of nature's almighty Author.—*Camillus* has no design to finish a couple of female philosophers; or to divert their attention from those domestic arts, which are the truest accomplishments of the sex: * yet neither would he have his daughters debarred from that rational and ex-

* — For nothing lovelier can be found
In woman, than to study household good.

alted delight, which is to be found in contemplating the curiosities of the great Creator's cabinet. Why may they not, without departing from their *own*, or encroaching on the *masculine* character; why may they not be acquainted with the accurately-nice structure of an animal, or with the process and effects of vegetation? Why may they not learn the admirable operations of the air, or the wonderful properties of the water? have some general notion of the immense magnitudes, the prodigious distances, and the still more amazing revolutions of the heavenly orbs? He apprehends it very practicable, to conduct an entertainment with dignity, and order a family with propriety; even while they retain some tolerable idea of those magnificent laws, which regulate the system of the universe.

The microscope, whenever they are inclined to amuse themselves, will shew them a profusion of splendid ornaments, in some of the most common and contemptible objects. It will shew them gold and embroidery, diamonds and pearl, azure, green, and vermilion, where unassisted eyes behold nothing but provocatives of their abhorrence. This instrument will shew them the brightest varnish, and the most curious carving, even in the minutest scraps of existence. Far more surprising than the magic feats of the most dexterous juggler, it will treat their sight, not with delusive, but with real wonders. A huge elephant * shall stalk, where a puny mite was wont to crawl. Blood shall bound from the beating heart, and eyes sparkle with a lively lustre; limbs shall play the most sprightly motions, or stand composed in the most graceful attitudes; where nothing ordinarily appeared, but a confused

* What is allusively said of the detracting tongue, may, I think, without a figure, be affirmed of this wonderful instrument. *Trabem in festuca, elephantem in culice, Alpes et Pyrenæos saltus in verruca ostendit.*

speck of animated matter.—A tincture of philosophy will be the *cosmetic* of nature; will render all her scenes lovely, and all her apartments a theatre of diversion; diversions infinitely superior to those dangerous delights, which are so apt to inveigle the affections, and debauch the minds of young people.—When Philosophy lends her optics, an unclouded morning, beautiful with the rising sun; a clear night, brilliant with innumerable stars; will be a more pleasing spectacle, than the gaudiest illuminations of the assembly-room. The melody of birds, and the murmur of fountains; the humming insect, and the sighing gale; will be a higher gratification, than the finest airs of an opera. A field covered with corn, or a meadow besprinkled with daisies; a marsh planted with osiers, or a mountain shaded with oaks; will yield a far more agreeable prospect, than the most pompous scenes that decorate the stage. Should clouds overcast the heavens, or winter disrobe the flowers; an inquiry into the causes of these grand vicissitudes, will more than compensate the transitory loss. A discovery of the divine wisdom and divine goodness, in these seemingly-disastrous changes, will impart gaiety to the most gloomy sky, and make the most unornamented seasons smile.

It is for want of such truly elegant and satisfactory amusements, that so many ladies of the first distinction, and finest genius, have no proper employ for their delicate capacities; but lose their happiness in flights of caprice, or fits of the vapour; lose their time in the most insipid chat, or the most whimsical vagaries: while thought is a burden, and reflection is a drudgery, solitude fills them with horror, and a serious discourse makes them melancholy.

Above all, *Camillus* is most earnestly desirous to have his tender charge grounded in the principles, and actuated with the spirit of Christianity. No scheme, he is thoroughly persuaded, was ever so

wisely calculated to sweeten their tempers, to exalt their affections, and form them to felicity, either in this world or another. It is therefore his daily endeavour, by the most easy and endearing methods of instruction, to fill their minds with the knowledge of those heavenly doctrines; and win their hearts to the love of that invaluable book, in which they are delineated.—He longs to have a sense of GOD Almighty's goodness impressed on their souls. From this source, under the influences of the sanctifying Spirit, he would derive all the graces, and all the duties of godliness.* With this view, he speaks of the Divine Majesty, not only as supereminently great, but as most transcendently possessed of every delightful, every charming excellence. He represents all the comforts they enjoy, and every blessing they receive, as the gifts of his bountiful hand, and as an earnest of unspeakably richer favours. He often, often reminds them, that whatever their heavenly Father *commands, forbids, inflicts*, proceeds from his overflowing kindness, and is intended for their eternal good, if, by these expedients, he may awaken in their minds an habitual gratitude to their everlasting Benefactor. The actions of which noble principle, are not only fruitful in every good work, but productive of the truest satisfaction: somewhat like the fragrant steams of consecrated incense; which, while they honoured the great object of worship, regaled with their pleasing perfumes of devout worship.

Nothing is more displeasing to *Camillus*, than the

* This method is perfectly conformable to the practice of the psalmist; *Thy loving-kindness is ever before mine eyes, and, animated by this sweet inducement, I will walk in thy truth*, Psal. xxxvi. 3.—To the injunction of the divine Master; *If you love me, let this be the proof, this the fruit of your affection, keep my commandments*, John xiv. 15.—And to the experience of the chief of the apostles; *The love of Christ, though not exclusive of, yet superior to every other motive, constraineth us*, 2 Cor. v. 14.

fond flatteries, which their injudicious admirers bestow on their shape and their complexion, the gracefulness of their carriage, and the vivacity of their wit. He would fain make them sensible, that these embellishments are of the lowest value, and most fading nature; *—that if they render their possessors vain and self-conceited, they are far greater blemishes, than a hump on the back, a wen in the neck, or stuttering in the speech.—He would have them thoroughly convinced, that, notwithstanding all their silks, diamonds, and other marks of their superior circumstances, they are ignorant, guilty, impotent creatures; blind to truths of the last importance; deserving the vengeance of eternal fire, and unable of themselves to think a good thought: that, from such convictions, they may perceive their absolute need of a Saviour; a Saviour in all his offices;—as a Prophet, to teach them heavenly wisdom;—as a Priest, to atone for all their many, many sins;—as a King, to subdue their iniquities, write his laws in their hearts, and make them, in all their conversation, holy.

In short, the point he chiefly labours, is, to work in their hearts a deep, an abiding sense, that GOD is their supreme, their only good; that the blessed JESUS is the rock of their hopes, and the fountain of their salvation; that all their dependence, for acquiring the beauties of holiness, and tasting the joys of the sublimest virtue, is to be placed on

* Here is the amiable and noble reverse of that modish picture represented by *Milton*:

For that fair female troop thou saw'st, that seem'd
Of goddesses, so blithe, so smooth, so gay,
Yet empty of all good, wherein consists
Woman's domestic honour and chief praise;
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the eye.

B. XI. 614.

the HOLY GHOST the Comforter.—Amidst all these efforts of his own, he never forgets, never fails to plead, that precious promise of the unchangeable JEHOVAH; *I will pour my spirit upon thy seed, and my blessing upon thy offspring; and they shall grow up, in knowledge and in grace, as willows by the water-courses.**

A lady of brilliant parts, but no very extraordinary piety, told *Camillus*, that he would spoil the pretty dears; would extinguish that decent pride, and fondness for pleasure, which are shining qualifications in an accomplished young lady; which give her an elevation of sentiment, and a delicacy of taste, greatly superior to the ignoble vulgar.—To whom he replied, “Far from extirpating their
“passions, I only attempt to turn them into a right
“channel, and direct them to the worthiest ob-
“jects. Willing I am, that they should have a
“decent ambition; an ambition, not to catch the
“giddy coxcomb’s eye, or be the hackneyed toast
“of rakes; but to please their parents; to make a
“husband happy; and to promote the glory of
“God.—They may entertain a fondness for plea-
“sure; but such pleasure as will ennoble their souls,
“afford them substantial satisfaction, and prepare
“them for the fruition of immortal bliss.—Let
“them be covetous also, if you please, Madam;
“but covetous of redeeming their time, and of
“gaining intellectual improvement; covetous of
“those riches, which no moth can corrupt, nor

* Isa. xliv. 3, 4. A promise of inestimable worth; never to be forgotten by believing parents; better, to their children, than the largest patrimony, or the richest dowry.—It is exceedingly beautiful, and equally comfortable. Not, *I will drop*, *I will distil*, but *I will pour*! denoting a large and copious supply. They shall grow, not as a *root* out of a *dry* ground; but as a *tree*, planted in a most *kindly* soil, where it is plentifully *watered*, and *flourishes* in the most ample manner.

“ thief steal; which neither time nor death de-
 “ stroy.”

In all these instances of parental solicitude, his beloved *Emilia* takes her constant, her willing share; contributes her advice, in every plan that is concerted; and her hearty concurrence in every expedient that is executed; every expedient, for polishing the human jewel; * and making their manners as faultless as their forms.—May the GOD of infinite goodness, the sacred source of all perfection, prosper their endeavours! that, as the young ladies are adorned, in their persons, with native beauty, they may be enriched, in their understandings, with refined knowledge; and dignified, in their souls, with the spirit of the blessed JESUS.—Then, surely, more amiable objects, the eye of man cannot behold; more desirable partners, the heart of man cannot wish.

* Delightful task! to rear the tender thought,
 To teach the young idea how to shoot,
 And pour the fresh instruction o'er the mind.

THOMSON'S Spring.



P R E F A C E

T O

BURNHAM'S PIOUS MEMORIALS. *

RELIGION, or an affectionate and firm connection of the soul with God, is the highest improvement of the human mind, and the brightest ornament of the rational nature. It is the most indissoluble bond of civil society, and the only foundation of happiness to every individual person.

The *gospel*, by which we have access to the King immortal, invisible, through the merits of *Jesus Christ*: by which we are conformed to his amiable and holy image, through the operations of the blessed Spirit;—the gospel is, of all other religions, most exquisitely adapted to compass those desirable ends.

This point hath often been demonstrated with all the strength of *argument*, and illustrated by every decoration of *eloquence*.—In the following sheets, we are presented with a *new* proof of the same important truth; deduced from a topic, *level* to every capacity, and from a scene, in which all must, sooner or later, be *personally* concerned.

Nothing strikes the mind of a wise and attentive

* Referred to in Mr. HERVEY's life.

observer so forcibly as *fact*; nothing hath so strong a tendency to convince the judgement, and influence the conduct. In the Collection before us, we have a series of indubitable and interesting facts.—Here are *some* of the most *renowned*, many of the most *worthy* persons, after a life of exemplary devotion and exalted virtue, bearing their dying testimony to the *excellency* of the gospel, and the *pleasures* of religion:—Persons from different countries, of different denominations, and flourishing in distant periods of time:—Persons in the most awful moments of their existence; when hypocrisy drops the mask; when worldly motives lose their weight; and there remains no more temptation to deceive:—all these, uniting in the same sentiments; all reposing their confidence on the same GREAT MEDIATOR; all proclaiming the *dignity*, *efficacy*, and *glory* of the evangelical system, in a manner superior to language:—proclaiming it by a peace of conscience, which the whole world cannot give; and a joy of heart, which transcends all description.

Such a collection of Memoirs is, I think, a valuable addition to the evidences for Christianity; a considerable aid to the interests of piety; and worthy, both of *frequent perusal*, and *universal acceptance*.

A work of this nature hath often appeared to me among the *desiderata* of the closet. I have sometimes wondered, that no ingenious pen hath attempted it; and always thought, that, when duly executed, it would bid fair for *extensive usefulness*. But I am glad to find myself anticipated in this opinion by a writer,* whose words I shall beg leave to transcribe, and whose judgement cannot be questioned:—"There is nothing in history which is so improving to the reader, as those accounts

* Mr. Addison.

“ which we meet with of the deaths of eminent
 “ persons, and of their behaviour in that dreadful
 “ season.” *—*Here* is a large field, in which the
 reader may not barely glean a few *ears*, but gather
 his *sheaves*, or reap a *harvest* of that sacred improve-
 ment, which our admired critic mentions. *Here* is
 a multitude of those most *distinguished* and *animating*
 parts of history, traced through various ages of the
 church; from the heroic martyrdom of venerable
Ignatius, to the peaceful exit of the pious and inge-
 nious Dr. *Watts*.

These histories are not only unquestionably true,
 but of the most *unexceptionable* kind.—They are
 delivered in the very words of the author from
 whose writings they are extracted: so that we may
 depend upon a strict *exactness* in point of authenti-
 city, and shall be entertained with an agreeable *di-*
versity, in reference to style. None of these ac-
 counts personate the romantic insensibility of the
Stoic, or the brutal hardness of the *Sceptic*. None
 of them exhibit the indecent levity of a *Petronius*,
 or the pitiable fluctuation of a *Socrates*. But all
 display *true* fortitude, *rational* tranquillity, and *well-*
grounded hope; built upon the divine promises,
 supported by the divine Spirit, rendered steadfast
 and immoveable by a divine propitiation and right-
 eousness.

Here the minister of the gospel may furnish him-
 self with noble materials, to *enrich* and *enliven* his
 compositions for the pulpit. And I dare venture to
 foretel, that no part of his public addresses will
 be heard with a closer attention, or collected with a
 sweeter relish, than his pertinent application of the
 last sayings of truly-religious men.

Here the *strong* Christian may view, not without

* *Spectator*, Vol. IV. No. 289.

a glow of gratitude, perhaps with a rapture of delight, the *inviolable faithfulness* of his divine Master; who never leaves nor forsakes his servants; no, not at that trying season, which may most emphatically be styled, *the time of need*. He may view the *never-failing tenderness* and grace of that good Spirit, who opens the rich promises of scripture; applies the precious atonement of a Saviour; and *makes* the soldier of JESUS *always to triumph*.

Here the *feeble, trembling* believer may see imperfect creatures, men of like passions and of like infirmities with himself, looking death in the face with *intrepidity*. He may hear them addressing that ghastly monarch, in the triumphant language of the apostle, *O Death, where is thy sting!*—To hear and see this, will be a more effectual expedient to establish his heart, more sovereign to deliver him from the *bondage of fear*, than the most spirited exhortations, or the most sage directions.

Should the *unbeliever* be so impartial, as to mark these disciples of JESUS, and consider the end of their conversation; he must surely acknowledge, both the *divine* origin, and *unequalled* energy of the glorious gospel; since it administers such *strong* consolation, amidst the pains of a mortal distemper, and the ruins of dissolving nature.—Vain, inexpressibly vain and insignificant, must every other scheme of salvation appear, which is destitute of an all-sufficient Redeemer, and void of an almighty Comforter.

Should the *libertine*, in a serious interval, approach these death-beds of the just; he may behold the *genuine* fruits of faith unfeigned, and the *blessed* consequences of vital holiness.—And *where* can he behold

*A scene, so strong to strike, so sweet to charm,
So great to raise, so heavenly to inspire,
So solid to support fair Virtue's throne? **

Or *how* can he behold all this, without feeling some pangs of *salutary* regret; without entering into himself, and forming some useful reflections?—

“ Will my vicious gratifications create such sweet
“ *composure*, such humble *joy*, such heavenly *hope*,
“ at the last awful hour? Alas! will they not ra-
“ ther sharpen the fatal arrow; add poison to the
“ point, and anguish, inconceivable anguish, to the
“ wound?”

There may be, and there doubtless is, a variety of treatises, written upon a variety of subjects, in which many people are no way interested. But the subject of *this* book appertains to *all*. It is appointed, and by an irrevocable decree, that *all* must die. *There is no discharge in this warfare*; no, not for the votaries of gaiety and indolence.—This consideration, methinks, should incline even the *gay* and *indolent* to observe what is transacted in the antechamber to those apartments, where they themselves must shortly lodge. And would they, from the ensuing narratives, make their observation, they might be led to entertain more *favourable* apprehensions of our holy religion.—They would find, that, far from *embittering* life, it *sweetens* death. Instead of damping the enjoyments of health, it softens the bed of sickness, and soothes even the agonies of dissolution.—Why then should they be afraid of pure and undefiled religion? why stand aloof, why withdraw themselves, from its benign invitations? Can *that* throw a gloom upon the delectable hills, which is able to gild and gladden the valley of darkness?

* Night Thoughts, Night II.

BURNHAM'S PIOUS MEMORIALS. 271

Some, perhaps, may be prompted by *curiosity* to cast an eye upon this solemn and august spectacle;—a multitude of rational beings, arrived on the very borders of the invisible state, bidding a final adieu to time,—and just launching out into the abysses of eternity.—And, blessed be the divine goodness, the spectacle is as *delightful* as it is *august*. Their GOD, their GOD sustains them in the greatest extremity.—*They overcome* the last enemy *through the blood of the LAMB*.—Their discourses favour of heaven;—their hopes are full of immortality.—And is not *this* a privilege devoutly to be wished? *—Who, that has the least seriousness, or feels any concern for his true happiness, can forbear crying out, on such an occasion, LET ME DIE THE DEATH OF THE RIGHTEOUS! †

Life take thy chance. But oh! for such an end! ‡

Upon the whole, I would persuade myself, that THE PIOUS MEMORIALS may be a *word in season*, a welcome and well-adapted address to readers of every character;—may be a means, in the hand of Providence, to awaken the *thoughtless*, and fix their attention upon important and everlasting things;—

* Even a *Pagan* writer could not but discern the excellency of such a blessing; and made it one of the *principal* ingredients which constitute happiness.

*Felix, qui potuit rerum cognoscere causas,
Atque metus omnes, et inexorabile fatum,
Subjecit pedibus, strepitumque Acherontis avari.*

VIRG. Georg. lib. II.

I wish I could do justice to *Virgil's* beautiful lines: but, tho' I dare not attempt a translation, I will assure the unlearned reader, that no book in our language, none at least, that I am acquainted with, contains so copious an *exemplification* of their meaning, as the following pages afford. Here he may see what the *charming poet* so delicately describes, but what the *poor Heathen* never knew where to find.

† Numb. xxiii. 10.

‡ Night-Thoughts, night II.

may tend to reclaim the *dissolute* from ruinous practices, and engage them in the pursuits of those substantial acquisitions, which will “bring them peace at the last;”—may animate the *Christian* to fresh zeal and renewed activity, in the service of our adorable IMMANUEL.—That each, while he is running his race, may be *inspired* to say, with the holy apostle, *To me to live is CHRIST*; and each, when he hath finished his course, may be emboldened to add, *To me to die is gain*.

With *this* aim the narratives were collected; with *this* aim they are published. May the LORD of all power and might make them effectual to accomplish what is so laudably designed! *Then* it will not be deemed a piece of officious impertinence, or presuming boldness, for me to recommend them: it will rather be looked upon as an act of *friendship* to the deceased author and his distressed widow;—as an effort of true, of Christian *benevolence* to my fellow-creatures;—and a proper expression of my *gratitude* to the Public, for that remarkable candour and indulgence shewn to

Their obliged, and

Very humble servant,

Weston-Favel,
July 18, 1753.

JAMES HERVEY.



A

L E T T E R
T O

Mr. JOHN TRAILL,

Late Bookseller in Edinburgh, now
Minister of a Congregation of Pro-
testant Dissenters at Chelsea, near
London.

S I R,

I Received your very valuable, and no less accept-
able present, * some weeks ago. I should have
acknowledged the favour sooner; but I chose to
stay till I had tasted the dish you set before me:
and indeed I find it to be savoury meat, the true
manna; food for the soul.

* Mr. Traill had sent Mr. Hervey a copy of his new edi-
tion of the first two volumes of the works of the Rev. Mr. Ro-
bert Traill, late Minister in London. The third volume was
not republished till after Mr. Hervey's death.

Your worthy relative * was a workman that need not be ashamed. He knew how clearly to state, and solidly to establish the faith of GOD'S elect, and the doctrine according to godliness.—O! that my heart, and the heart of every reader, may be opened by the eternal SPIRIT, to receive the precious truths!

The letter at the end of the first volume, † is a judicious performance. It rightly divides the word of truth, and lays the line, with a masterly hand, between the presumptuous legalist, and the licentious Antinomian.—I am particularly pleased with the honourable testimony borne to those two excellent books, Dr. Owen's treatise on justification, and Mr. Marshall's gospel-mystery of sanctification: ‡ books fit to be recommended by so good a judge.

If the LORD pleases to give THERON and ASPASIO any acceptance in Scotland, I shall be sincerely glad; but if he vouchsafes to make them, not

* Mr. Robert Traill was uncle to Mr. John Traill.

† This letter is entitled, *A vindication of the Protestant doctrine concerning justification, and of its preachers and professors, from the unjust charge of Antinomianism.*

‡ "I think," says Mr. Traill, "that Dr. Owen's excellent book of justification, and Mr. Marshall's book of the mystery of sanctification by faith in Jesus Christ, are such vindications and confirmations of the Protestant doctrine, against which I fear no effectual opposition.—Mr. Marshall was a holy and retired person, and is only known to the most of us by his book lately published. The book is a deep, practical, well jointed discourse, and requires a more than ordinary attention in reading of it with profit. And, if it be singly used, I look upon it as one of the most useful books the world hath seen for many years. Its excellence is, that it leads the serious reader directly to Jesus Christ, and cuts the sinews, and overturns the foundation of the new divinity, by the same argument of gospel-holiness, by which many attempt to overturn the old. And, as it hath already had the seal of high approbation by many judicious ministers and Christians that have read it; so I fear not but it will stand firm as a rock against all opposition, and will prove good seed, and food, and light to many hereafter."—See above, vol. III. p. 389. and vol. IV. p. 434.

TRAILL RECOMMENDED. 275

only welcome, but useful visitants, I shall exceedingly rejoice.—In case you should think them calculated to promote the honour, and further the gospel of *JESUS CHRIST*, I hope you will favour them with your recommendation, and accompany them with your prayers; which will be a fresh instance of kindness to,

S I R

Your obliged friend,

and obedient servant,

Weston-Favel,
July 8. 1755.

JAMES HERVEY.

P R O M I S E S,

To be pasted at the beginning of a Bible.

G O D hath given us exceeding great and precious promises, that by these we might be partakers of the divine nature. 2 Pet. i. 4.

DIVINE TEACHING.

If. xxix. 18. The eyes of the blind shall see out of obscurity.

Jer. xxxi. 34. They shall all know me, from the least of them unto the greatest of them.

John xiv. 26. The Holy Ghost shall teach you all things.

Isa. lviii. 11. The Lord shall guide thee continually.

P A R D O N.

Isa. xliii. 25. I am he that blotteth out thy transgressions.

Isa. i. 18.—Sins as scarlet—shall be as white as snow.

1 Pet. ii. 24. Who his own self bare our sins, in his own body on the tree.

1 John i. 7. The blood of JESUS CHRIST cleanseth from all sin.

JUSTIFICATION.

Rom. viii. 33, 34.—It is GOD that justifieth.

Rom. iii. 21, 22, 23, 24.—Justified freely by his grace.

Isa. xlv. 24, 25. In the LORD have I righteousness.

2 Cor. v. 21. We are made the righteousness of GOD in him.

SANCTIFICATION.

Ezek. xi. 19, 20. I will put a new spirit within you.

Tit. ii. 14. CHRIST gave himself for us, that he might redeem us from all iniquity.

Heb. viii. 10, 11, 12. I will put my laws into their mind, and write them in their hearts.

1 Theff. v. 23. The GOD of peace sanctify your whole spirit, and soul, and body.

P R O M I S E S,

To be pasted at the end of a Bible.

TEMPORAL BLESSINGS.

1 Tim. iv. 8. Godliness hath the promise of the life that now is.

Psal. xxxvii. 3. Verily thou shalt be fed.

Mat. vi. 43. Seek first the kingdom of God, and all things shall be added.

1 Tim. vi. 17. Who giveth us all things richly to enjoy.

TEMPTATION.

1 Cor. x. 13. God will not suffer you to be tempted above that ye are able.

2 Cor. xii. 9. My GRACE is sufficient for thee.

Rom. vi. 14. Sin shall not have dominion over you.

Luke xxii. 32. I have prayed for thee, that thy faith fail not.

AFFLICTION.

Job v. 17. Happy is the man whom God correcteth.

Lam. iii. 32. Though he cause grief, yet will he have compassion.

Psal. l. 15. Call upon me in trouble; I will deliver thee.

Rev. iii. 19. As many as I love, I rebuke and chasten:

DEATH.

1 Cor. xv. 55, 56, 57. God giveth us the victory, through our Lord JESUS CHRIST.

2 Cor. v. 1. If our earthly house is dissolved, we have a building of God.

John iii. 16. Whosoever believeth, shall have everlasting life.

Psal. xxiii. 4. Though I pass through death, I will fear no evil.

CONCLUSION.

GOD, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Heb. vi. 17.



A

L E T T E R

T O

RICHARD NASH, Esq.

Late Master of the Ceremonies at *Bath*.*

*Seek the Lord while he may be found, call upon him
while he is near. Isa. lv. 6.*

S I R,

THIS comes from your sincere friend, and one that has your best interest deeply at heart : it comes on a design altogether important, and of no less consequence than your everlasting happiness; so

* Mr. *Hervey* is supposed to have written this letter, when he was at *Bath*, in the year 1743. It was found among Mr. *Nash*'s papers after his death; and an extract of it was inserted in an account of his death, published several years ago.—For ought appears, this man of pleasure despised the awful warning given by the benevolent Mr. *Hervey*, and died as he had lived.

that it may justly challenge your careful regard. It is not to upbraid or reproach, much less to triumph and insult over your misconduct: no; it is pure benevolence, it is disinterested good-will prompts me to write; so that I hope I will not raise your resentment: however, be the issue what it will, I cannot bear to see you walk in the paths that lead to death, without warning you of your danger; without sounding in your ears the awful admonition, "Return and live:—for why will you die?" I beg of you to consider whether you do not, in some measure, resemble those accursed children of *Eli*; whom, though they were famous in their generation, and men of renown, yet vengeance suffered not to live. For my part, I may safely use the expostulation of the old priest:—"Why do you such things? For I hear of your evil dealings by all this people: nay, my brother, for it is no good report I hear; you make the Lord's people to transgress." I have long observed and pitied you; and a most melancholy spectacle I lately beheld, made me resolve to caution you, lest you also come into the same condemnation.

I was, not long since, called to visit a poor gentleman, erewhile of the most robust body, and gayest temper I ever knew: but when I visited him, oh! how was the glory departed from him! I found him no more that sprightly and vivacious son of joy which he used to be; but languishing, pining away, and withering under the chastising hand of God! his limbs feeble and trembling; his countenance forlorn and ghastly; and the little breath he had left, sobbed out in sorrowful sighs! his body hastening apace to the dust, to lodge in the silent grave, the land of darkness and desolation: his soul just going to God who gave it; preparing itself to wing away to its long home; to enter upon an unchange-

able and eternal state. When I was come up into his chamber, and had seated myself on his bed, he first cast a most wishful look upon me; and then began, as well as he was able, to speak.—“ Oh! that I had been wise; that I had known this: that I had considered my latter end! Ah! Mr. H—y, death is knocking at my doors: in a few hours more I shall draw my last gasp; and then judgement, the tremendous judgement! How shall I appear, unprepared as I am, before the all-knowing and omnipotent God? how shall I endure the day of his coming?” When I mentioned among many other things, that *strict holiness*, which he had formerly so slightly esteemed; he replied, with a hasty eagerness; “ Oh! that *holiness* is the only thing I now long for: I have not words to tell you how highly I value it: I would gladly part with all my estate, large as it is, or a world, to obtain it: now my benighted eyes are enlightened; I clearly discern the things that are excellent: what is there in the place whither I am going but God? or, what is there to be desired on earth but religion?”—But if this God should restore you to health, said I, think you that you would alter your former course? “ I call heaven and earth to witness,” said he, “ I would labour for holiness, as I shall soon labour for life: as for riches and pleasures, and the applauses of men, I account them as dross and dung; no more to my happiness than the feathers that ly on the floor. Oh! if the righteous Judge would try me once more; if he would but reprieve and spare me a little longer;—in what a spirit would I spend the remainder of my days? I would know no other business; aim at no other end, than perfecting myself in holiness: whatever contributed to that; every means of grace; every opportunity of spiritual improvement, should be dearer to me

“ than thousands of gold and silver.—But alas! why
“ do I amuse myself with fond imaginations? The
“ best resolutions are now insignificant, because they
“ are too late: the day, in which I should have
“ worked, is over and gone; and I see a sad, hor-
“ rible night approaching, bringing with it the
“ blackness of darkness for ever. Heretofore, (wo
“ is me!) when God called, I refused; when he
“ invited, I was one of them that made excuse:
“ now, therefore, I receive the reward of my deeds;
“ fearfulness and trembling are come upon me; I
“ smart; I am in sore anguish already; and yet
“ this is but the beginning of sorrows! It doth
“ not yet appear what I shall be;—but sure I shall
“ be ruined, undone, and destroyed with an ever-
“ lasting destruction.”

This sad scene I saw with my eyes; these words, and many more equally affecting, I heard with my ears; and soon after attended the unhappy gentleman to his tomb. The poor breathless skeleton spoke in such an accent, and with so much earnestness, that I could not easily forget him, or his words: and as I was musing upon this sorrowful subject, I remembered Mr. *Nash*;—I remembered you, Sir;—for I discerned too near an agreement and correspondence between yourself and the deceased. They are alike, said I, in their ways, and what shall hinder them from being alike in their end? The course of their actions was equally full of sin and folly; and why should not the period of them be equally full of horror and distress? I am grievously afraid for the survivor, lest, as he lives the life, so he should die the death of this wretched man, and his latter end should be like his.

For this cause, therefore, I take my pen, to advise—to admonish—nay—to request of you to re-

pent, while you have opportunity; if haply you may find grace and forgiveness: yet a moment, and you *may* die; yet a little while, and you *must* die: and will you go down with infamy and despair to the grave, rather than depart in peace, and with hopes full of immortality.

But I must tell you plainly, Sir, with the utmost freedom, that your present behaviour is not the way to reconcile yourself to God: you are so far from making atonement to offended justice, that you are aggravating the former account, and heaping up an increase of wrath against the day of wrath. For, what say the scriptures? those books, which, at the consummation of all things, the Ancient of days shall open,—and judge you by every jot and title therein; what say these sacred volumes? Why, they testify and declare to every soul of man, *That whosoever liveth in pleasure, is dead while he liveth*; so that, so long as you roll on in a continued circle of sensual delights, and vain entertainments, you are dead to all the purposes of piety and virtue: you are odious to God as a corrupt carcase that lies putrefying in the church-yard: you are as far from doing your duty, or working out your salvation, or restoring yourself to the divine favour, as a heap of dry bones nailed up in a coffin is from vigour and activity.—Think, Sir, I conjure you, think upon this, if you have any inclination to escape the fire that never will be quenched. Would you be rescued from the fury and fierce anger of almighty God? would you be delivered from weeping, and wailing, and incessant gnashing of teeth? Sure you would!—Then I exhort you as a friend; I beseech you as a brother; I charge you as a messenger from the great God, in his own most solemn words: “Cast away from you your transgressions;

“ make you a new heart, and a new spirit; so iniquity shall not be your ruin.”

Perhaps you may be disposed to contemn this, and its serious purport; or to recommend it to your companions as a fit subject for raillery:—but let me tell you before-hand, that for this, as well as for other things, God will bring you into judgement: he sees me now write; he will observe you while you read; he notes down my words in his book; he will note down your consequent procedure: so that not upon me, but upon your own self, will the neglecting or despising my sayings turn. “ If thou be wise, thou shalt be wise for thyself; if thou scornest, thou alone shalt bear it.”

Be not concerned, Sir, to know my name; it is enough that you will know this hereafter: tarry but a little, till the Lord, even the most mighty God, shall call the heaven from above, and the earth, that he may judge his people;—and then you will see me face to face: there shall I be ready, at the dreadful tribunal, to joy and rejoice with you, if you regard my admonitions, and live; or to be—what God prevent—by not inclining your heart to receive this friendly admonition.



RULES AND ORDERS

O F T H E

Assembly for Christian Improvement.*

*God is greatly to be feared in the assemblies of his saints;
and to be had in reverence by all that are round a-
bout him. Psal. lxxxix. 7.*

I.

THAT this assembly consist of no more than ten or twelve at the utmost, lest an increased number should produce confusion or dissensions; and that each member, in order to prevent any sinister reflections from the inconsiderate, or vicious, be cautious of mentioning to any others that he belongs to such † an assembly.—And that each member, before he sets out, and on his return, do use

* Referred to in Mr. Hervey's life.

† As this assembly met at different inns, public prayer would have alarmed the attendants, and caused gross misrepresentation.—Besides, the real design of this meeting was known only to few; and the injunctions of secrecy were given to each member, in order to avoid the appearance of religious ostentation, and in compliance with the apostle's precaution, *viz. Let not your good be evil spoken of.* Rom. xiv. 16.

the forms of prayer, which are specified in the *Minutes*, and particularly adapted to this occasion.

II.

That no one shall be admitted a member, who has not been proposed by the chairman at the preceding assembly,—or who shall be disapproved of by any two of the members on a ballot, which shall always be taken on such occasions, how unanimous soever the members may seem to be beforehand.

III.

That the members shall be registered alphabetically in the *Minutes* of the assembly's proceedings, and that the chairman of the day be appointed regularly, according to that list; so that no misunderstanding may arise about precedence; and that a treasurer be elected annually, the first *Tuesday* in *January*.

IV.

That the assembly meet on the first *Tuesday* in every month during the summer-season, punctually at twelve o'clock; and on the moon-light *Tuesday*, during the winter-season, exactly at ten, at such inn as shall from time to time be agreed on by the majority; and that dinner be ready precisely at two in the summer, and one in the winter.

V.

That as soon as the assembly is met, the names of the present members shall be entered in the *Minutes*, and the forfeits (if there be any due) deposited in the charity-purse.—After which, the chairman shall inquire, if the prayers, as agreed upon by the assembly, and entered in their *Minutes*, have been properly used by each member at his own home. Then the chairman shall, in a short charge, or exhortation, remind his associates of the importance of such a meeting, and enumerate the good

effects, which the selected chapters, if rightly improved, may produce.

VI.

The chairman shall then read the chapter in the Old Testament in *English*, and shall pause at the end of every verse, that any one who pleases may make such inquiries and reflections, as may occasionally arise; but that no two persons speak at a time; and if two accidentally begin, the chairman shall direct which is to go on.—And that every member shall, against the next meeting, send to the chairman whatever observation of his on the chapter of the day, the members then present had desired to have entered in their *Minutes*: by which method, many useful observations may be preserved. And in case any verse shall not be cleared of its difficulties, to the satisfaction of the present members, the said verse shall be reconsidered at the next meeting.

VII.

At three o'clock precisely, during the summer-season (no more than an hour being allowed for dining) the chairman shall proceed in reading a chapter in *Greek* out of the New Testament, to be commented on in like manner as that out of the Old. But in the winter-season, when the assembly meet at ten, the chapter both in the Old as well as New Testament shall be read before dinner; and after dinner, no other business than that specified in the ninth article, shall be entered on.

VIII.

That the two chapters to be considered by the assembly at their next meeting, be previously appointed before the adjournment of every assembly, either by the succeeding chairman, if present, or in case of his absence, by the majority; of which chapters the absent members shall have timely notice sent them in writing.

IX.

That at every meeting (as time permits) each member, in an alphabetical order, shall be desired to give an account of some religious author (which he has read in the preceding month) in as concise and succinct a manner as possible.

X.

That, at every meeting, half a crown shall be given by each member for charitable uses; and that, at the end of the year, the money shall be expended in clothing or educating such poor persons, or relieving such incurables, as the members in their alphabetical order shall recommend to the assembly.

XI.

That every member who is absent, though occasioned by the most urgent business, or even indisposition (unless such indisposition shall continue longer than a month) shall pay half a crown towards the charity-purse, and one shilling and sixpence towards the dinner, in the same manner as if he had been present.

XII.

That the assembly break * up by seven in the summer, and by four in the winter; and that each member, on his return home, use the form of prayer which is specified in our *Minutes*, and peculiarly adapted to this occasion.

We whose names are underwritten, have this day (being the seventh day of *July* 1747) subscribed our assent to these rules and orders, as witness our hands.

* Some of the members lived five or six miles from the place of meeting, which was always at public-houses, and as near the centre of each member's residence as could be conveniently contrived.

The FORM of PRAYER composed by Mr. *Hervey*, to be used by each Member before setting out for the ASSEMBLY.

Lord, thou hast said, Where two or three are gathered together in thy name, there am I in the midst of them.
Matth. xviii. 20.

ALmighty and immortal God, Father of our Lord Jesus Christ, and through him the God of all mercies, vouchsafe, we beseech thee, to look down upon us thy sinful servants, who are preparing to meet together in thy name, and with an humble desire to build up one another in our most holy religion. Pardon all our iniquities through the blood of the everlasting covenant, and make us and our services accepted through the Beloved. O heavenly Father, unite us to one another by mutual love, and to thy blessed self by faith unfeigned. Enlighten our minds with the knowledge of thy truth, and sanctify our hearts by the power of thy grace. Direct our counsels, and prosper all our endeavours, to the glory of thy divine Majesty, and the salvation of our own, and the souls of others.—Grant this, most gracious God, through the precious death, and never-ceasing intercession of Jesus Christ our Lord. *Amen.*

The FORM of PRAYER composed by Mr. Hervey, to be used by each Member when returned from the ASSEMBLY.

Lord, thou hast said, If two of you shall agree on earth, as touching any thing that ye shall ask, it shall be done for them of my Father which is in heaven.
Matth. xviii. 19.

O Lord God of our salvation, thou Giver of every good and perfect gift, we adore thy glorious name and beneficence, for the redemption of our souls by Jesus Christ, and for all thy other unnumbered and undeserved mercies. In a particular manner, we praise thy unspeakable goodness, for the valuable opportunity we have this day enjoyed, of provoking one another to love, and to good works. Pity our infirmities, most merciful Father, and pardon whatever thou hast seen amiss in the tenor of our conversation, or in the spirit of our minds.—Sanctify, we humbly beseech thee, thy holy word, which we have heard. Command it to sink deep into our souls, and to be a lively and lasting principle of godliness in our hearts. O! let us, by every such conference, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: that, through thy infinitely precious favour, we may become steadfast in faith, joyful through hope, and rooted in charity; and so much the more, as we see the day approaching.—And forasmuch as we are now separated into a world, where wickedness abounds, preserve us, O God our defence, from the least infection, and from every appearance of evil. Inspire us with wisdom, so to order our conversation, that we may give no just occasion of offence in any thing. Endue us with holiness, that we may

adorn the gospel of God our Saviour in all things : and animate us with such a steady and well-tempered zeal, that neither the slothfulness of our nature, nor the fear of the world, may withhold us from pursuing such courses, as may be conducive to the glory of thy blessed name, the advancement of true religion, and the salvation of our immortal souls.— This, and whatsoever else is needful for us, and for carrying on the work which thou hast given us to do, we humbly beg, for the sake of Jesus Christ our only Mediator, and all-sufficient Redeemer. *Amen.*

*Rules * and orders of a Religious Society,
consisting of two classes, viz.*

Of men, into which no woman can be admitted :

And,

Of married men, their wives, and other women ;
into which no unmarried man can be admitted.

Each class meets every other week alternately.

R U L E I.

AS the sole design of this society is to promote real holiness in heart and life, every member of it is to have this continually in view, trusting in the divine power, and gracious conduct of his Ho-

* As the plan and proceedings of this society, so much commended by Mr. *Hervey*, may probably be extensively useful ; it is here printed from a private copy, by the particular desire of several of Mr. *Hervey*'s friends ; and it is hoped the worthy director and members of the society at *Truro*, will excuse the liberty here taken without their knowledge, when they consider the good effects which may probably arise from this publication. See Mr. *Hervey*'s letters, let. 132. vol. VI.

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ly Spirit, through our Lord Jesus Christ, to excite, advance, and perfect all good in us.

R U L E II.

That in order to the being of one heart, and one mind, and to prevent all things which gender strifes; as well as to remove all occasion of offence from being taken against this society, no person is to be admitted a member, or allowed to continue such, who is a member of any other meeting, or follows any other preaching than that of the established ministry of the church of *England*.—That none be members but such as attend the sacrament every month, and that no person be at any time introduced except by the request of the director.

R U L E III.

That no person be admitted a member but upon the recommendation of the director, with the consent of the majority of members then present.—And that the * director be the Reverend Mr. *Walker*.

R U L E IV.

That the members of this society meet together one evening in a week at a convenient place, and that they go home at nine o'clock.—And that all matters of business be done before the sentences begin.

R U L E V.

That every member give constant attendance, and be present at the hour of meeting precisely.—And that whoever absents himself four meetings together, without giving a satisfactory account to the director, which shall by him be communicated to

* This society is very happy in having so accomplished a person at their head.—But where such a one cannot be had, perhaps it would be prudent to elect a director annually, whose office might be continued more or less number of years, as seemed best for the general good.

the society, shall be looked upon as disaffected to the society.

R U L E VI.

That, to prevent confusion, no person be removed from this society but by the director, who shall be present on such occasions.—That any member do before-hand apply to the director, in case he judges such removal necessary.—That a disorderly * carriage, or a proud, contentious, disputing temper (the greatest adversary to Christian love and peace) be sufficient ground for such complaint and removal.

R U L E VII.

That all the members, considering the sad consequences of vanity and amusements over the nation, do, in charity to the souls of others, as well as to avoid the danger of such things themselves, look upon themselves as obliged to use peculiar caution, with respect to many of the usual amusements, however innocent they may be, or be thought in themselves; such as cards, dancings, clubs for entertainment, play-houses, sports at festivals and parish-feasts, and, as much as may be, parish-feasts themselves;—lest by joining herein, they should be a hinderance to themselves, or their neighbours.

R U L E VIII.

That, with the consent of the director, the major part of the society have power to make a new order when need requires; but that the proposal for this purpose be made by the director.—And

* By a disorderly carriage we mean, not only the gross commission of scandalous sins, but also what are esteemed matters of little moment in the eyes of the world; such as a light use of the words, *Lord, God, Jesus, &c.* in ordinary conversation; which we cannot but interpret as an evidence of want of God's presence in the heart.—The doing needless business on the Lord's day.—The frequenting ale-houses or taverns without necessary business.

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that any member may consult the director hereupon before the day of meeting.

R U L E IX.

That persons disposed to become members of this society, must first be proposed by the director, in order that the members of the society may observe their conduct for the space of three months before admittance.

R U L E X.

That every member do consider himself as peculiarly obliged to live in an inoffensive and orderly manner, to the glory of God and the edifying his neighbours.—That he study to advance in himself and others, humility, faith in our Lord Jesus Christ, love to God, gospel-repentance, and new obedience; wherein Christian edification consists.—And that, in all his conversation hereupon, he stick close to the plain and obvious sense of the holy scriptures, carefully avoiding all niceties and refinements upon them.

R U L E XI.

That these orders shall be read over at least four times in the year by the director; and that with such deliberation, that each member may have time to examine himself by them.

R U L E XII.

That the members of this society do meekly and humbly join together in the following offices of devotion.

The office of Devotion used weekly at the meeting
of the Society.

The director shall read these sentences, himself and every one standing.

GOD is greatly to be feared in the assemblies of his saints, and to be had in reverence by all that are round about him. Psal. lxxxix. 7.

God is a righteous judge, strong and patient, and God is provoked every day. Psal. vii. 12.

God will bring every work into judgement, with every secret thing, whether it be good, or whether it be evil. Eccles. xii. 14.

He that hideth his sins shall not prosper; but he that confesseth and forsaketh them, shall have mercy. Prov. xxviii. 13.

If any man sinneth, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 John ii. 1, 2.

O come let us worship, and fall down, and kneel before the Lord our Maker. Psal. xcv. 5, 6.

Then shall be said these three collects, all kneeling.

“ Prevent us, O Lord,” &c.

“ Blessed Lord, who hast caused all holy scriptures, &c.

“ O God, for as much as without thee,” &c.

All seating themselves, a portion of scripture shall be read. Then kneeling down, they shall join in this confession of sin.

“ Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men,” &c.

“ Our Father, which art,” &c.

After which, the director shall say,

“ Almighty

“Almighty and everlasting God, who hatest nothing that thou hast made,” &c.

O thou most holy blessed God! the Creator, Governor, and Judge of all; who hatest falsehood and hypocrisy, and wilt not accept the prayer of feigned lips; but hast promised to shew mercy to such as turn unto thee by true faith and repentance; vouchsafe, we pray thee, to create in us clean and upright hearts, through an unfeigned faith in thy Son our Saviour. To us indeed belongeth shame and confusion of face; we are not worthy to lift up our eyes or our voice towards heaven; our natures are depraved; and our ways have been perverse before thee. O let not thy wrath rise against us, lest we be consumed in a moment; but let thy merciful bowels yearn over us, and vouchsafe to purify and pardon us, through thine all-sufficient grace and mercy in our Lord Jesus Christ: since it hath pleased thee to offer him up as a sacrifice for sinners, vouchsafe, we beseech thee, to cleanse us from all iniquity through his blood. We believe, that he is able to save to the uttermost those that come unto thee by him, and we do earnestly desire to embrace him as our Prince and Saviour; O give us repentance and remission of sin through his name. All we like sheep have gone astray, every one in his own way; good Lord, reduce us into thy fold through this great Shepherd of souls, and be pleased to lay on him the iniquity of us all. And as we have much to be forgiven, be pleased to incline our hearts to love thee much, who forgiveest iniquity, transgression, and sin. Give us that faith, that worketh by love; and such love as will constrain us to have regard to all thy commandments. And make us to look carefully to all our ways, that we may never again do anything, whereby thy holy name may be blasphemed, or thine authority despised.

Give us the deepest humility, without which we can never be accepted of thee; our infinitely condescending God, make us continually to tread in the steps of our blessed Lord and Saviour Jesus Christ; being of a meek and quiet spirit, always influenced by the highest love of thee our God, and by the most charitable disposition towards all men.

Vouchsafe to endue us with the saving knowledge of spiritual things, that we may receive all thy truths in the love of them, in all patience, purity, justice, temperance, godliness, and brotherly kindness; that we may adorn our holy profession, and resemble the divine goodness of thee our heavenly Father.—

And since we are not only weak and frail, but corrupt and sinful, vouchsafe, O Lord, to keep us by the power of thy holy Spirit, that we fall not from our avowed steadfastness, in all Christian duty.— Preserve us from all the sin and vanity to which our age, condition, and nature are prone, and to which the devil and this world may at any time tempt us.

Glorify, good God, thy strength in our weakness, thy grace in our pollution, and thy mercy in our salvation. May our holy religion be grounded and settled in our hearts, that, out of the good treasure of a gracious heart, our speech may be savoury, and our conversation exemplary; that we may be fruitful in all good works, even to our old age, and to our last day.

Fit us, we pray thee, for every state of life into which thy Providence shall cast us; prosper our lawful undertakings; preserve us night and day, and prepare us for an hopeful death and a blessed eternity.

Be pleased, we beseech thee, to bless all those societies, who in truth apply their hearts to thy service and glory; we pray thee be pleased to strengthen, establish, and settle both them and us, in thy

holy faith, fear, and love. Let nothing in this world discourage us from the pursuit of those holy purposes, which thy Spirit hath at any time put into our hearts and minds. But make us all faithful to thee, our avowed God and desired portion, even unto death; that we, at last (with thy whole church) may be partakers of that eternal life and perfect bliss which thou hast promised through Jesus Christ, thy only begotten Son, our Mediator and Redeemer. *Amen.*

“Almighty and ever-living God, who, by thy “holy apostle, hast taught us to make prayers,” &c.”

*Then all standing up, a psalm shall be sung, and * a sermon read, or a charge given by the director.*

After which, some suitable prayers shall be used, as he shall judge fit.

Then all standing up, this exhortation to humility shall be read.

My brethren, since the great God has often assured us in his holy word, “that he will resist the “proud, and give grace unto the humble,” *Jam. iv. 6. 1 Pet. v. 5.* let us consider, that all our undertakings, though ever so good, will fail and come to nought, unless we be truly and deeply humble, *Luke xiv. 11.* Indeed it cannot be otherwise; because the proud person quits his reliance on God to rest in himself; which is to exchange a rock for a reed.

Alas! what are we, poor empty things! *Gen. xxxii. 10.* Yea, what is worse, we are condemned, perishing sinners! We have, perhaps, understanding now, but God can soon turn it into madness,

* The director, when abroad or indisposed, is to appoint what sermon shall be read, and by whom.

Dan. iv. 42. We may have some attainments in grace; but spiritual pride will wither all, and soon reduce us to a very profligate and wretched estate, *Is.* lxvi. 2. such as we have seen others fall into who have begun in the Spirit, and ended in the flesh! What have we, that we have not received? *1 Cor.* iv. 7. And even that, he who gave it may as soon take away.

Ye that are young in years and younger in grace, *1 Tim.* iii. 6. are in danger of self-conceit, and of being puffed up; which is a quick-sand, in which thousands have been swallowed up and perished. It is not in vain that the apostle requires, "that young men be exhorted to be sober-minded," *Tit.* ii. 6. *Prov.* xvi. 18. which he elsewhere explains, when he says, "Let no man think of himself more highly than he ought to think; but to think soberly," *Rom.* xii. 3. *Is.* xiv. 12, 13.

By pride the angels fell from heaven, *1 Tim.* iii. 6. and if ever we climb up to those blessed seats from which they are fallen, it must be by the gracious steps of humility and lowliness of mind, *Luke* xviii. 14. "Wherefore, let him that thinketh he standeth, take heed lest he fall," *1 Cor.* x. 12. "Let us walk humbly with our God," and ever have lowly thoughts of our vile selves, *Rom.* xi. 20. and of our poor attainments, and of our defective performances: and with St. Paul (who was nothing behind the very chiefest apostles) let us always say, I am nothing, *2 Cor.* xii. 11.

Let us therefore now sing to the praise and glory of God, to whom alone praise is due.

A psalm being sung, the director shall say,

"It is very meet and right," &c.

All shall join.

"Therefore with angels and archangels," &c.

The director alone.

"May the grace of our Lord Jesus Christ," &c.

Amen.

*Considerations laid before the Members of the Society;
being the substance of the first charge, or exhortation,
spoke at its opening by the director.*

BRETHREN,

YOU expect that I lay before you the design of this society, and give you some cautions concerning it. The design is threefold; 1. To glorify God. 2. To be quickened and confirmed ourselves. 3. To render us more useful among our neighbours.

I.

As a society, we shall be better able to glorify God; for hereby we bear a more evident testimony to the cause of Christ, and make a more avowed confession of him and his words, in these evil days, than we could do when separate.

Every one of you desires that the kingdom of Jesus Christ was more established, and more honourable in the world than it is, and you join your hand, with others, to promote so desirable an end.

Take these cautions for this purpose.

1. Look upon yourself as one associated with others in vindication of your Master's honour.
2. Never be ashamed of him, or his doctrine, or of this society.
3. Demean yourself to every one as his disciple, by walking in humility, meekness, heavenly-mindedness, charity, after Christ's example.
4. Keep yourself heedfully from all things which may disgrace your Master, and this society; such as, pride, in a conceit of your knowledge or attain-

ments, or that you are a member of this society.—Valuing yourself upon any distinction in station or wealth.—Sinking into a worldly frame,—or declining into sloth and idleness.—Practising the least dishonesty, or conniving at the dishonesty of others.—Making compliances to avoid shame, or promote worldly interest.—Falling into lukewarmness, and forgetting your first love.—Slighting public ordinances.

5. Often (especially before and after great trials) reflect, that you belong to a religious society for promoting the glory of Christ.

II.

The second design of this society is, to be quickened and confirmed ourselves. For hereby we shall be better able to maintain the war against our enemies (especially the world) and to grow in grace; seeing, by this association, we have the Spirit to bless our exercises;—shall have the benefit of mutual advice * and reproof;—shall be more hardy to oppose the temptations besetting us in this wicked world;—shall walk under a peculiar restraint, as being members of a religious society;—and shall be assisted by the prayers, as of one another, so of all good men in the whole Christian church. To this end.

1. Watch over one another in love.

2. Be willing to hear of your faults, and of the fears and suspicions of these your friends concerning you.

3. Be watchful against any disgust to one another; and if any arise in you, without delay tell the party, and if that avail not, tell the director.

4. Desire the prayers one of another, and pray for one another.

* There is a most useful little piece for these purposes, entitled, *Regulations and helps for promoting religious conversation among Christians.*

5. Be sure you rest not on your being a member of this society;—seeking continually to cast off all self-dependence.

6. Watch the least decay of love to Christ, or zeal for his honour and the good of souls.

7. Confirm continually upon your heart the obligations you lie under as a member of a religious society.

III.

The third design of this society is, to render us more useful among our neighbours.—Hereby we are more observable.—People will not be so easily quiet in their sins.—Good examples carry a brighter and more convincing light, confounding the works of darkness. To this end,

1. Be careful to set a Christian example before the world.

2. Think not to gain any by making compliances.

3. Discountenance all such things as you see prejudicial to others, such as taverns, ale-houses, gaming, and many sports which are destructive to souls.

4. Shew all love to men's souls and bodies.

5. Avoid all disputings which proceed from pride, and nurse contention and variance.

6. Don't be angry with those who blame this society, but meekly and silently bear with them.

7. Don't, in your heart, despise others, because they are not members of this society;

8. Nor shew any valuing of yourselves because you are.—Never speak of yourself as a member, unless with a view of doing good to others.

MOTIVES.

1. Real disciples do more than nominal professors.

2. The Spirit will strengthen and comfort you.

3. You will have the blessing of a quiet conscience.

4. You are engaged in the most honourable service.

5. You will promote the interest of your Master.
6. He will acknowledge your labours in the day of his appearing.

Amen. So be it.

N. B. Whereas too many people are apt to misrepresent every religious society as a methodistical meeting; it was judged necessary to insert the following extract from the celebrated Mr. *Dodd's* late sermon. "The cry of *Methodism* is frequently
 "raised by such as are totally ignorant of the nature of the accusation; and many are stigmatized
 "with the name, who are perfectly innocent of the thing. The observations I have made, may possibly serve to settle the point in some degree, or
 "at least to stop the tongues of those who very unjustly cast the aspersions, where there is not the least cause: and it deserves, perhaps, to be considered by all serious and sincere Protestants,
 "whether the affixing the charge of *Methodism*, &c. &c. indiscriminately upon men of unblameable lives, and irreproachable conversation, may not tend greatly to prejudice our holy faith in general, and to bring a reproach upon Christianity itself, through the pretended offence of
 "*Methodism*: this may be a triumph to the *Deist* and *Papist* equally pleasing.—And, if so, can we be too accurate in our distinctions, or too cautious in our imputations?—remembering, that while we confound Christianity and Methodism, we are doing discredit to Christianity in the same proportion as we are giving weight and dignity to Methodism." See Mr. *Dodd's* excellent sermon, entitled, *Unity recommended*, preached before the religious societies in and about *London*, at their annual meeting in the parish-church of *St. Mary-le-Bow*, on *Easter Monday 1759*; to which is added, an Appendix, giving an account of the original design, general rules, and present state of the

religious societies.—A farther account of which may be seen in a little piece wrote in Queen Anne's time, by the Rev. Dr. *Josiah Woodward*, entitled, *An account of the rise and progress of the religious societies in and about London, and of their endeavours for the reformation of manners.*—The sixth edition. In this little tract the most considerable objections against religious societies are fully answered.

HINTS concerning the means of promoting RELIGION in ourselves or others.*

I.

BE always cheerful as well as serious, that you may win men to Christianity. And in every conversation, introduce some religious hints, if it can be done with propriety.

II.

Avoid all controversies; no good can come from disputing; but contend earnestly for the essentials of Christianity.

III.

Heal all divisions among sects and parties to the utmost of your power.—And prevail with those who are most fiery, to read *Henry's* excellent treatise on *meekness*.

IV.

Talk *familiarly* to children about religion, as a delightful employment. Put easy questions to them,—encouraging them occasionally by some little presents,—and thus teaching them an amiable, cheerful, generous piety.

V.

Make it a constant rule to pray for all who as-

* Referred to in Mr. Hervey's life.

front or injure you.—Christ enjoins us to pray for all who despitefully use us. See *Matth* v. 44. Disregard all opprobrious names.—Christ himself (as will every one who strives against the corrupt prejudices and vices of mankind) was abused as a winebibber, and even a blasphemer.

VI.

Be accustomed to a regular, daily, but moderate course of devout retirement: and recommend intercession for others, both in the family and in private; as likewise frequent attendance on the sacrament.

VII.

Frequent public worship every day in the week, if your business permit, and if you live in a place where it is performed.

VIII.

Secret ejaculations too may be used as you are walking, or riding, or in whatever company you may happen to be;—and, on *some particular* hour, remember (as for instance, at morning, noon, afternoon, or evening, when your TOWN-CLOCK strikes, which will be a loud and never-failing memorandum) to set yourself as in the presence of God * for a few minutes.

* This method is thus recommended by the late Bishop of *Durham* (Dr. *Butler*, in his *charge* to the clergy, 1751.) “ Secret prayer, as expressly as it is commanded by our Saviour, and as evidently as it is implied in the notion of piety, will yet I fear be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it. Secret prayer comprehends not only devotions before men begin, and after they have ended the business of the day, but also such as may be performed while they are employed in it, or even in company.

“ And truly, if, besides our more set devotions morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us, to say short prayers, or exercise our thoughts in a way equivalent to this, perhaps there are few persons in so high and habitual a state of piety, as not to find the benefit of it.—If it took up no

IX.

Use frequent meditation; than which nothing can be more profitable: Nor can any thing so much awaken and dispose us for that, and for all that is good, as a strong faith in providence, and a constant cheerfulness * of spirit.

X.

Entertain the highest regard for the word of God, and furnish yourself with a few of the best writers, but particularly with *Henry* on *meekness*, and *Worthington* on *resignation*.—Study them thoroughly, and endeavour to make their sentiments your own. Meekness and resignation are the two principal duties of a Christian.—Disperse good books occasionally, if your circumstances will permit;—and be very careful in the choice of them, and in adapting them to the circumstances of the person to whom they are given.

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“ A duty of the like kind, and serving to the same purpose, is the particular acknowledgement of God, when we are partaking of his bounty at our meals.—The neglect of this is said to have been scandalous to a proverb, in the *Heathen world*; [See *Casaubon in Athenæum*, lib. i. cap. ii. pag. 22.] but it is frequently and without shame laid aside at the tables of the highest, and the lowest ranks among us.”

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XI.

Encourage, by your influence, and purse too (if able) societies for promoting the gospel, both at home and in foreign parts; and, in order to be well acquainted with these, read the celebrated Dr. *Woodward's rise and progress of the religious societies in London and Westminster.*

XII.

Whenever you reprove, let it be tenderly, privately, and with all due humility.

XIII.

For the reformation of swearing, * lying, flandering, Sabbath-breaking, passionate, † or unchaste ‡ persons, you may write out (or keep by

* *Hints for the reformation of, or conversation with a swearer.*—1. None are so ignorant as not to know 'tis a breach of the third commandment.—2. He who lives in the fear of God, is so far from being capable of it, that it shocks him to hear others offending this way.—3. We are taught by Christ daily to pray, 'Hallowed be thy name.' Angels praise it, and devils tremble at it.—4. Christ enjoins us to swear not at all. See *Matth. v. 34.* and also *James v. 12.*—5. Give to a swearer Dr. *Woodward's kind caution to profane swearers*, or the late Bishop of London's (Dr. Gibson) *admonition against profane and common swearing.*

† *Hints for the reformation of a passionate man.*—1. Causeless and immoderate anger, proceeds from a proud and haughty temper, and is contrary to gospel-meekness—that meekness and quietness of spirit, which, St. Peter assures us, *1 Pet. iii. 4.* is of great price in the sight of God.—2. Christ bids us learn of him, who was lowly and meek, *Matth. xi. 9.*—3. Every passionate tongue is set on fire by hell, see *James iii. 6.*—4. He who says the Lord's prayer with an unforgiving temper, curses himself.—5. No one has offended us so often as we have offended God, therefore our anger should be against our own sins.—6. Let all bitterness (says the apostle) and wrath, and anger be put away. In patience possess ye your souls, *Luke xxi. 19.* No passion in heaven, therefore no passion in a heavenly mind. Give to a passionate man *Henry on meekness.*

‡ *Hints for the reformation of an unchaste person.*—1. Contrary to the seventh commandment of the great God.—2. A sin which defiles the soul, and brings it under the dominion of the fleshly appetites. No spiritual life in such a one, see *Rom. xiii. 6.*—3. A partaker of other people's sins,—making them partake.

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you some printed) hints on slips of paper, against either of these vices, and place them in the way of such persons, either by putting them into their books, windows, or other places, provided you don't care to give them to the person yourself;—or they may be sent by the post * from or to the metropolis.

XIV.

Make it a rule to have *at least one* religious sentence in the letters you write to your relations or friends, when it can be *conveniently* introduced; as

ers of yours,—thus doubly guilty.—4. All adulterers, fornicators, and unclean persons, are declared to have no inheritance in the kingdom of God, see *1 Cor.* vi. 9.—5. You are a servant of sin, and in bondage to the deepest corruption.—6. If you sin in any of these ways, you sin against your own body, and pollute the temple of the Holy Ghost. Being joined to an harlot, the Holy Spirit dwells not there.—7. We must glorify God both in body and spirit, presenting ourselves a living sacrifice, holy and acceptable unto God, see *Rom.* xii. 1.—8. Purity and chastity required in the gospel;—even impure and lustful desires are there condemned, see *Matth.* v. 28.—Give to an unchaste person *Jenks' glorious victory of chastity*, or Dr. Woodward's *exhortation to chastity*.

These hints may be very much improved, and are extracted (merely as specimens) from Mr. Richard's *hints for religious conversation*; where likewise may be found such hints for conversation on most other vices, as will assist persons of weak memories who are desirous of conversing religiously with the vicious, or reproving them, either by letter, or personally, as opportunity may offer.

* The following letter was sent by the post to a deist, and had a very good effect.

S I R,

Though you disbelieve Christianity, I cannot suppose that you disbelieve a future state of rewards and punishments: please therefore to take it into serious consideration, whether you think your actions are such, as will, upon your own principles, stand the test at the great day of account.

As it highly becomes us to do what good we can, while we live in this world; and as I am truly concerned for you, I take the liberty of giving you this friendly hint; and hope you will receive it as a proof that the writer, though unknown, is

Your very sincere well-wisher,

A. Z.

such a sentence *properly* interwoven, often strikes a person; and is productive of more real good, perhaps, than a laboured discourse from the pulpit, or formal advice at home.

XV.

Guard people, as much as in you lies, against enthusiasm, and excessive rigours, either as to abstinence, retirement, or conversation; and advise them to take all the comfort that the situation in which God has placed them will conveniently admit of; reminding them, at the same time, to acknowledge him in all their ways, and to be *discreetly* * zealous for the honour of Christ.—Reposing an entire confidence in the wisdom, power, and goodness of God; and assuring themselves of the extent of his Providence (of which we know not either the value or power) to all his creatures, and to all their actions.

XVI.

But, above all, write down the reasons which at any time make you afraid to die, and then endeavour, by faith, by prayer, and by conversation with experienced Christians, to remove the causes;—and thus be properly preparing for death: And, if your time and capacity will admit, keep a DIARY; particularly note your sins of omission,—and, by this method, you will see your progress or declension in religion.

* A certain zealot, being warned against injuring the cause of Christ, by his imprudences, despised the caution, and alleged, that PAUDENCE was 'at best but a *rascally* virtue.'



P R E F A C E

T O

JENKS' MEDITATIONS.*

WHEN I consider the practice of recommending books, as implying some respectable regard to a man's own judgement, I undertake it with reluctance. But when I consider it as exercising an act of friendship to my fellow-students in the school of CHRIST, I execute it with pleasure.

There are those, I am informed, who blame me for commending the works of others; or, which is much the same thing, for commending them with any degree of zeal and affection; since cold commendation, or faint applause, is justly reputed an artful slight. To these persons I shall only reply, that, if their own actions or their own compositions were concerned, I verily believe they, even they, would *forgive me this wrong*. †

Far from obtruding myself into the chair of *Moses*; ‡ far from presuming to dictate, to prescribe, or so much as to direct; I would only imitate the

* Referred to in Mr. Hervey's life.

† 2 Cor. xii. 13.

‡ Matth. xxiii. 2.

four leprous men, at the entering in of the gate of Samaria. * Having found silver, and gold, and raiment, they could not forbear proclaiming the news, and communicating the spoil, to their fellow-citizens. When I find a treasure, incomparably more precious; when I find a teacher of wisdom, and a guide to glory; why should I hold my peace? why should I enjoy these benefits myself alone? why should I not, like those honest, though calamitous exiles, tell the glad tidings in the city, and invite my neighbours to partake of the blessings?

These blessings, through the divine goodness, I have found in JENKS' MEDITATIONS. Which are, I think, the most distinguished among all his valuable writings. † Level to an ordinary

* 2 Kings vii. 3, 8, 9.

† Mr. JENKS' writings, as far as I am able to collect, are as follow: those marked * are at present out of print; but it is to be hoped, they will not long continue so.

* The liberty of prayer asserted, and guarded from licentiousness, octavo, third edition. Price 2s.

* Two letters written to a gentleman of distinction, guilty of common swearing. To which is added, a third letter to another gentleman in the commission of the peace; exciting him to the performance of his part in executing the act against cursing and swearing. Price 1s.

* A sermon preached at Henely in Shropshire, Dec. 2. 1697, being the day of public thanksgiving for the peace; and for his Majesty's return. quarto.

* The bell rung to prayers, being an earnest persuasion to the daily worship of God in every family, calling upon all houses to be houses of prayer. Price 1s.

Prayers and offices of devotion for families, and for particular persons upon most occasions. Twelves, thirteenth edition, corrected and amended. Price 3s.

Every man's ready companion, twelves. Price 1s.—As I have taken the liberty to speak my sentiments concerning the *Meditations*; let my friend and physician, Dr. STONHOUSE, be permitted to speak the merit of this performance. His testimony, I question not, will give pleasure to the reader, as it has done justice to the author. See the SUPPLEMENT to Dr. STONHOUSE'S ADVICE to a patient, page 67. of the seventh edition.

" JENKS' every man's ready companion, consists of reflec-

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capacity ; yet capable of entertaining a refined taste. Not void of beauty and delicacy ; yet more especially adapted to enlighten the understanding, to impress the conscience, and build up the soul in faith, in holiness and joy.

The *method*, in which our author proceeds, is, to me peculiarly pleasing. First, he collects the most weighty and sublime truths. He then forms them into a close and animated address to the soul ; and concludes all with a short but fervent supplication to GOD. Which very much heightens the tenderness and solemnity of the whole. It is somewhat like pointing the arrow, not with polished steel, but with celestial fire. Perhaps. the reader will recollect, on this occasion, the story of the angel, appearing to *Manoah*. When the sacrifice was laid on the rock, and kindled into a burnt-offering, the

“ tions on some of the most important texts of scripture, with
 “ suitable prayers. I would earnestly recommend this little
 “ piece not only on account of its being so cheap in proportion
 “ to the variety of excellent instruction it contains, and the
 “ strain of rational and lively devotion, for which the author
 “ was so eminently (I had almost said singularly) remarkable :
 “ but also, as I hope the example there given, might lead the
 “ reader into a method of turning into prayer, many passages
 “ of scripture in something of a like manner ; and thus perus-
 “ ed, thus improved, the scriptures would be made doubly pro-
 “ fitable.—There are likewise in this book several interesting
 “ considerations suggested on the birth of Christ, on the sacra-
 “ ment, on the crucifixion, resurrection, and ascension : and
 “ to render the whole still more extensively useful, the author
 “ has added a short, affecting, and judicious explanation of
 “ the creed, Lord's prayer, and ten commandments.”

Submission to the righteousness of God ; or, the necessity of trusting to a better righteousness than our own ; opened and defended, in a plain and practical manner. Third edition, twelves. Price 10d.

* Heaven opened, translated from the Latin, with various improvements, twelves. Price 2s.

Serious thoughts on the wonderful God.

The glorious victory of chastity, exemplified in *Joseph's* hard conflict, and happy escape. Price 1s.

seraph mingled himself with the sacred oblation, and ascended to heaven in the flame. *

In the *language*, we have a noble plainness, and a happy perspicuity; in the *sentiments*, we have the force of persuasion, quickened by the glow of devotion. If, in some few sentences, we meet with an obsolete expression or inelegant phrase, methinks it is only like a hair adhering to a fine suit of velvet, or like a mote dropped upon a globe of crystal. I will not offer such an affront to the discernment and generosity of the reader, as to suppose him requiring an apology for so small a blemish; which, when magnified by the severest censure, is no more than a *speck*; when viewed with the allowances of candour and benevolence, is a mere *nothing*.

The several meditations may be regarded, as so many striking sermons, on the most interesting subjects of our holy religion; or rather, as a *judicious abridgement* of various excellent sermons, on almost every branch of Christianity. In each of which, we have the spirit and energy of a copious discourse, contracted within the small compass of two or three pages. For which reason, I cannot but apprehend, they may be particularly serviceable in the family, as well as in the closet. That one of these short essays, distinctly or repeatedly read amongst our domestics, may be more advantageous, than the hasty perusal of a much larger composition.

There is scarce any circumstance of the Christian life, which solicits the assistance of a spiritual physician, but may be accommodated with seasonable and suitable relief, from this ample dispensatory of *edification, exhortation, and comfort*. † Here are (if I may pursue the medicinal allusion) cordials, to cheer the drooping; restoratives, to heal the backsliding; stimulatives, to quicken the supine; with lenitives, to ease the anguish of conscience,

* Judg. xiii. 20.

† 1 Cor. xiv. 3.

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and make *the bones*, which *sin has broken*, to rejoice. *

—Neither are we clogged with a tedious multiplicity of remedies, in any case of distress; nor wearied with a dry detail of all that can be said, upon any point of inquiry. On the contrary, the most spirited doctrines, and the most sovereign consolations, are both skilfully selected, and pertinently applied; with this well-judged design of improving and exhilarating the mind, without overcharging or burdening the memory.

I would submit it, with the utmost deference to the consideration of my *younger* brethren in the ministry; whether it might not be a very profitable exercise, to pursue the hints, and enlarge the plan, of these compendious treatises: whether by digesting them into proper divisions; and introducing, under each division, a more full and circumstantial display of the subject; we might not form popular and useful discourses for the pulpit. Such a practice, I persuade myself, might considerably facilitate our preparations for the public service; would stock our own minds with a set of the most important and affecting truths; and render our ministrations more acceptable to others, yet in no respect dishonourable to ourselves. As such a *transformation* is very different from a *theft*; and the most likely way to commence originals, is to work upon such excellent models.

Let me only add,—That I know one person, to whom these books have been highly delightful, and eminently beneficial; have very much contributed to exalt his apprehensions of divine grace, and to establish his faith in the divine JESUS. That they may be equally, or rather more abundantly, beneficial and delightful to the Public, is the wish, the hope, the prayer of their obliged, humble servant,

Oct. 30. 1756.

JAMES HERVEY.

* Psal. li. 8.



PIOUS REFLECTIONS

O N A

L A W F U L J O U R N E Y

O N

SUNDAY EXEMPLIFIED.

ONE Sabbath I was called out, by Providence, from my own flock, to preach at two strange churches. They lay at a considerable distance from each other, and from Dummer; so that in passing to them, and repairing again to my own parish, I travelled a good many miles. All the way I went along, I was entertained in the finest manner imaginable; far more finely than mine, or, I may venture to say, than any words can describe. I wish I had the glowing colours, the accurate pencil, and the masterly genius of some first-rate painter, that I might draw out, with as little injustice as possible, the lovely landscape, and make a present, in some degree, worthy of your acceptance.

The air was in its best temperament; neither so hot as to enfeeble or dispirit, nor so cold as to cause

any uneasy chilliness. It was fit to recommend and set off the most agreeable objects, and to be the vehicle of perfumes, not much inferior to myrrh, aloes, and cassia.—I was in company with a gentleman of a clear understanding, and a tolerable share of reading; he had seen much of the world, and had a very deep piercing insight into things; he could talk judiciously upon most topics, and would sometimes bestow hints upon religious ones. So that when I was disposed for conversation, I could have immediate recourse to one that would refine my taste, and improve my judgement, if not minister grace to my heart.—The face of the skies also conspired to render every prospect completely pleasant; it was decked and diversified with silver-like clouds; not such as were charged with heavy rains, but such as prevented the annoyance of one continual glare, and changed the sunshine frequently for a welcome shade; such as served for a foil to the unfulfilled ethereal blue.—Thus did God order all circumstances, so as to render our ride exceedingly delightful.

At our first setting out, we went over strong ground; where no seed was sown, and so no fruit could grow. Its uselessness was not owing to any defect in point of fertility, but to want of being manured.—Is not this the case of many immortal souls, who are born with blessed dispositions, and bid fair for becoming eminent saints, but are lost and spoiled for want of care and instruction? O for faithful shepherds to seek them, for industrious husbandmen to cultivate them! Send, Lord, a plenty of such to work in thy vineyard, and to watch over thy sheep! This coarse beginning, though it had no form nor comeliness in itself, yet tended to give an additional verdure to the succeeding scenes. So the bottomless pit and the unquenchable fire, tho' infinitely formidable, will create in the elect a more tasteful relish and enjoyment of their heavenly feli-

city. We made more haste than ordinary to get away from this barren spot. For why should any one tarry in such a place, or frequent such acquaintance, where all that occurs is vain and unprofitable? where nothing truly beneficial can either be imparted or acquired? The sooner we are delivered from such a situation, the better; no departure can be abrupt, no flight precipitate.

When we were advanced a little farther, we entered upon a large inclosure. Here were all the footsteps of a commendable and successful industry. The wheat was in the blade, and sprang up with a plenteous increase, and in goodly array. It was not choked with weeds, nor embarrassed with thistles, but like a clean and even mantle covered the plain: a present credit, and likely to be a future comfort to its owner. This suggested to me the value of a diligent hand, that portion which it is in every one's power to bequeath to himself. All the affairs of the slothful are like the mountains of Gilboa, on which there was no dew, neither rain, nor fields of offerings. But where there is prudence and discretion to contrive, and a steady fervour to execute, there whatsoever is undertaken will, in all probability prosper. By a spirit of management, even the wilderness may be brought to bud and blossom as a rose: and was there such a spirit in the professors of religion, it would prompt them to be, like Dorcas, full of good works; or, like the great apostle, continually aspiring after fresh and higher measures of perfection. We should be frugal of our time, careful of all our talents, and most laudably covetous of every grain of improvement in piety.

We held on our course, admiring still as we went, the teeming earth, the infant corn, and the pregnant promises of a prodigious harvest. This led me to muse upon one of the most distinguishing doctrines of Christianity, I mean the general resurrection. It

convinced me how perfectly possible it is with God to raise the dead; it gave me also a glimpse of that perfection of beauty, to which the bodies of the just shall rise. For a little while ago I beheld, and lo! the whole vegetable world was naked and bare, without any ornaments, or so much as one amiable feature, like some withered, wrinkled, deformed hag. But now, how charmingly it appears, and smiles, and shines! No virgin is more gay and blooming, no bride is better arrayed, or more sparkling. And if God so enlivens and clothes the grass of the earth, and the tenants of the field, how much more shall he quicken and ennoble our mortal bodies, which, we hope, are the temples of the Holy Ghost? Several of our dear friends we have accompanied to the grave: we saw, with weeping eyes, their poor bones deposited in the dust. But henceforth let us dry up our sorrows; they are not to perish, but to be purified in these gloomy chambers. The hour is coming, when the Lord himself shall descend from heaven, with the voice of the archangel, and the trump of God. Then shall they hear the almighty summons, and spring from their confinement *like to a roe, or to a young hart upon the mountains of spices.** Then will they look forth from their dark abodes as the morning, *fair as the moon, clear as the sun;* † never more to return to corruption, but to flourish in immortal vigour and youth. This is a pleasing meditation, and deserves to be indulged; but at this time it must give place to others.

Our next remove was to a lane, set on either side with lofty trees and humble shrubs. Here the prospect was contracted, and we had nothing left to contemplate but our branching and leafy mound. The little boughs clad with a chearing green were refreshing to the eyes; and it was curious to observe,

* Song viii. 14.

† Song vi. 10.

how every different plant was decked with a different livery. Here the twigs were gemmed with buds just ready to open and unfold; there they were already opened into blossoms, and garnished the pointed thorns; so that they were very delicate to look upon, though dangerous to touch. O! the adorable efficacy of the divine voice! how powerfully and lastingly it operates! God said once, *Let the earth bring forth*; he spake not twice, and yet how punctually does nature obey this single command! Several thousand years are gone about, nor is its force evacuated, impaired, or at all diminished. It endureth in full authority to this day, and is still a most binding law to all the material world. O that men would lay this to heart, and learn a lesson of obedience from the inanimate creation! All other things continue according to their Maker's ordinance; and shall man be the only rebel in the kingdom of nature? Shall man alone make the word of Omnipotence to be of none effect?

While our sight was regaled in this manner, a set of chiming bells saluted our ears with a solemn and serene harmony. It had no great diversity of stops, nor artful mixture of notes; but sure it was most gladdening music, and spoke a heavenly meaning. It was calculated to inspire such a joy as the royal Psalmist felt, when he heard the acceptable invitation of going up to the house of the Lord. On a sudden, when we were least apprehensive of it, the wind wheeled about, and bore away the silver sounds. But it was only to bring them back again as unexpectedly, with the fresh pleasure of a grateful surprise. Here I thought of the sweet influences of grace, and wished for that happy time, when the visits of the blessed Spirit will be uninterrupted.

Quickly the lawns and plains disappeared again, we dived into a wood. Numbers of sprightly birds, hopping and singing among the branches, solaced us

as we passed. We thanked the pretty songsters, and bid them go on to supply our lack of praise. But what most of all affected us, being altogether new, was the warbling of the nightingale. What a tuneful throat has that charming creature! and what an unwearied use does she make of it! I myself heard her melody in the day-time, and am told in the night-season also she takes no rest. How sovereign and undeserved is the goodness of the Lord to the children of men! The pipe of this wakeful chorister, though now so incessant in thanksgivings, must soon be sealed up in endless silence; while the mouth of dull and ungrateful mortals will be filled with everlasting anthems. The air was impregnated with sweets; and, without money, or without price, we breathed in such a delicious fragrance, as far excelled *the powders of the merchant*. * This put me in mind of some beautiful lines of the great Milton's:

*Now gentle gales,
Fawning their odoriferous wings, dispense
Native perfumes; and whisper whence they stole
Those balmy spoils.*

The other recalled to my memory part of a divine description, vastly superior to Milton's; *Lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.* †

Two of our senses being so exquisitely gratified, we were in no haste to leave the place, tho' it was narrow, and afforded no other prospect but the shining canopy over our heads. But as soon as we were emerged from this sylvan path, what wonders presented themselves to our view! I think I was scarce ever more agreeably startled in my life. We

* Song iii. 6.

† Song ii. 11, 12.

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stood on the brow of a hill, and underneath were tracts of level ground of an immense circumference. The labouring eye could hardly discern its utmost bounds. The whole scene being parcelled out among a variety of tillers, and producing variety of fruits, was like a noble piece of chequer-work. The nearer parts, and those distinctly discernable, were replenished with rural riches. The folds were full of sheep, and of lambs, frisking by the side of their fleecy dams. The valleys stood so thick with corn, that they even laughed and sung. One spot was not sprinkled, but seemed to be overlaid with a profusion of flowers, as the roof of the temple was with gold; another was, as it were, enamelled, like an embroidered carpet, with a well-proportioned distribution; some of them yellow as oranges, some white as snow, some tinged with a border as red as blood. The towns and villages interspersed here and there, looked like the tiny tents of the fabled fairies.—Numberless other beauties glanced upon my sight; but as I had not then leisure to examine them, so neither have I now room to relate them. O that these, and all the charms of the delightful season, may lead up every spectator's thoughts to the inimitable glories of heaven. And while the eye feasts upon them, let every tongue acknowledge to the honour of the all-creating God;

*These are thy glorious works, Parent of good!
Almighty! thine this universal frame,
Thus wondrous fair: Thyself! how glorious then!*



F I N E I S.

